

**AN ACCOUNT OF  
THE LAST  
JUDGMENT AND  
THE BABYLON  
DESTROYED...**

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Emanuel Swedenborg



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# THE LAST JUDGMENT.

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AN ACCOUNT  
OF THE  
LAST JUDGMENT,  
AND THE  
BABYLON DESTROYED:

SHEWING THAT  
ALL THE PREDICTIONS IN THE APOCALYPSE ARE AT THIS  
DAY FULFILLED:

BEING A RELATION OF THINGS  
HEARD AND SEEN.

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FROM THE LATIN OF  
EMANUEL SWEDENBORG.

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OF  
**THE LAST JUDGMENT,**  
AND  
**THE BABYLON WHICH HAS BEEN DESTROYED.**

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THAT THE DAY OF THE LAST JUDGMENT DOES NOT MEAN THE  
DESTRUCTION OF THE WORLD.

1. **THEY** who have been unacquainted with the spiritual sense of the Word, have always understood that all things in the visible world will be destroyed in the day of the last judgment; for it is said, that heaven and earth are then to perish, and that God will create a new heaven and a new earth: in which opinion they have also confirmed themselves because it is said, that all men are then to rise from their graves, and that the good are then to be separated from the evil, with more to the same purport: but it is thus expressed in the literal sense of the Word, because this sense of the Word is natural, and in the ultimate of divine order, of which the whole and every part contains a spiritual sense within it: for which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions, as actually is the case in the Christian world, where so many heresies exist from this ground, and every one of them is confirmed from the Word. But since no one has hitherto known, that in the whole, and in every part of the Word there is a spiritual sense, nor even what a spiritual sense is, therefore they who have embraced this opinion concerning the last judgment, are pardonable. But still they may now know, that neither the visible heaven nor the habitable earth will perish, but that both will remain for ever; and that by a new heaven and a new earth is to be understood a new church, both in the heavens and on the earth: it is said a new church in the heavens, for there is a church in the heavens, as well as on the earth; for there also is the Word, and likewise preachings, and divine worship like that on the earth; yet with a difference, that all these things are in a more perfect state, because they are not in the natural world, but in the spiritual; hence all who dwell there are spiritual men, and not natural as

they were in the world. That it is so, may be seen in the work on HEAVEN, in a special article, on the conjunction of heaven with man by the Word. n. 303 to 310; and on divine worship in heaven. n. 221 to 227.

2. The passages in the Word, in which mention is made of the destruction of heaven and earth, are the following: "*Lift up your eyes to heaven, and look upon the land beneath; the heavens are about to perish like smoke, and the land shall wax old like a garment.*" Isaiah li. 6. "*Behold, I am about to create new heavens, and a new earth; neither shall former things be remembered.*" Isai. lxxv. 17. "*I will make new heavens and a new earth,*" Isai. lxxvi. 22. "*The stars of heaven have fallen to the earth, and heaven has departed like a scroll rolled together.*" Rev. vi. 13, 14. "*I saw a great throne, and one sitting thereon, from whose face the earth and the heaven fled away, and their place was not found,*" Rev. xx. 11. "*I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.*" Rev. xxi. 1. In these passages, by a new heaven is not meant a visible heaven, but the very heaven where the human race is assembled; for a heaven was formed from all the human race, who had lived since the commencement of the Christian church; but they who were in it were not angels, but spirits of various religions; this heaven is understood by the first heaven which was to perish: but how this was, shall be specially declared in what follows; here is related only so much as serves to show what is meant by the first heaven which was to perish. Every one even, who thinks from a somewhat enlightened reason, may perceive, that it is not the starry heaven, the so immense firmament of creation, which is here meant, but that it is heaven in a spiritual sense, where angels and spirits are.

3. That a new earth (*or land*) means a new church on earth, has hitherto been unknown, for every one by land in the Word has understood the land, when yet by land is meant the church; in a natural sense, land is the land, but in a spiritual sense it is the church, because they who are in the spiritual sense, that is, who are spiritual, as the angels are, when land is named in the Word, do not understand the land itself, but the nation which is there, and its Divine worship; hence it is that by land is signified the church; that it is so, may be seen in the ARCANÆ CÆLESTIA, as quoted below. (a)

(a) From the ARCANÆ CÆLESTIA. That by land in the Word is signified the kingdom of the Lord and the church, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Chiefly for this reason, because by land is understood the land of Canaan, and the church was there from the most ancient times; hence also it is, that heaven is called the heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327. And because

I will here adduce one or two passages from the Word, by which in some measure it may be comprehended, that the land signifies the church. "*The cataracts from on high were opened, and the foundations of the land were shaken; in breaking, the land is broken; in agitating, the land is agitated; in reeling, the land reels like a drunkard; it moves to and fro like a cottage; and heavy upon it is the transgression thereof,*" Isai. xxiv. 18, 19, "20. "*I will cause a man to be more rare than pure gold; therefore I will remove the heaven, and the land shall be removed out of her place, in the day of the fierce anger of Jehovah,*" Isai. xlii. 12, 13. "*The land was agitated before him, the heavens have trembled, the sun and the moon are become black, and the stars have withdrawn their splendor,*" Joel ii. 10. "*The land was shaken and agitated, and the foundations of the mountains trembled and were shaken,*" Psalm xviii. 7, 8; and in many other places.

4. Creating, moreover, in the spiritual sense of the Word, signifies to form, to establish, and to regenerate; so that creating a new heaven and a new earth signifies to establish a New Church in heaven and on earth; as may appear from the following passages: "*The people who shall be created shall praise Jah,*" Psalm cii. 18. "*Thou sendest forth the spirit, they are created; and thou renewest the faces of the land.*" Psalm civ. 30. "*Thus said Jehovah, thy creator O Jacob, thy former O Israel, for I have redeemed thee, and I have called thee by thy name, thou art mine; every one called by my name, and for my glory I have created, I have formed him, yea I have made him,*" Isaiah xliii. 1, 7; and in other places: hence it is, that the new creation of man is his reformation, since he is made anew, that is, from natural he is made spiritual; and hence it is that a new creature is a reformed man. (*b*)

in a spiritual sense by land is understood the nation which is there, and its worship, n. 1262. That hence the land signifies various things pertaining to the church, n. 620, 636, 1067, 2571, 3368, 3379, 3404, 8732. That the people of the land are they who belong to the spiritual church, n. 2928. That an earthquake is a change of the state of the church, n. 3355. That a new heaven and a new earth signify a church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

That the most ancient church, which was before the flood, and the ancient church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That thence all the places there became representative of such things as are in the Lord's kingdom and in the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, since among his posterity from Jacob, a representative church was to be instituted, and a Word written, whose ultimate sense should consist of the representatives and significatives which were there, n. 3686, 4447, 5136, 6516. Hence it is that by land and by the land of Canaan is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

(*b*) That to create is to create anew, or to reform and regenerate, n. 16, 88, 10373, 10634. That to create a new heaven and a new earth, is to institute a

5 Concerning the spiritual sense of the Word, the small work on the WHITE HORSE, mentioned in the Apocalypse may be consulted.

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THAT THE PROCREATIONS OF THE HUMAN RACE ON THE EARTH  
WILL NEVER CEASE.

6. THEY who have adopted as their belief concerning the last judgment, that all things in the heavens and on the earth are then to perish, and that a new heaven and a new earth will become extant in their place, believe, because it follows of consequence, that the generations and procreations of the human race are thenceforth to cease; for they think that all things will be then accomplished, and that man's future state will be quite different from his former one: but since the day of the last judgment does not mean the destruction of the world, as was shewn in the preceding article, it also follows that the human race will continue, and that procreations will never cease.

7. That the procreations of the human race will continue to eternity, is plain from many considerations, of which some are adduced in the work on HEAVEN, and of which the following are the principal:—

I. That the human race is the basis on which heaven is founded.

II. That the human race is the seminary of heaven.

III. That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity.

IV. That they are but few respectively, of whom heaven at present is formed.

V. That the perfection of heaven increases according to plurality.

VI. And that every Divine work has respect to Infinity and Eternity.

9. *That the human race is the basis on which heaven is founded*, is because man was last created, and that which is last created is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were

new church, n. 10373. That by the creation of heaven and earth in the beginning of Genesis, in the internal sense, is described the institution of the celestial, which was the most ancient church, n. 8891, 9942, 10545.

collated all things of Divine order from first to last; into his inmost were collated those things of that order which are primary; and into his ultimates those which are ultimate; so that man was made Divine order in form: hence it is that all things in man and with man, are both from heaven and from the world, those of his mind from heaven, and those of his body from the world; for the things of heaven inflow into his thoughts and affections, and dispose them according to reception by his spirit, and the things of the world inflow into his sensations and pleasures, and dispose them according to reception in his body, but still in accommodation to their agreement with the thoughts and affections of his spirit. That it is so, may be seen in several articles in the work on HEAVEN and HELL, especially in the following: That the universal heaven, in one complex, has reference to one man. n. 59 to 67. That every society in heaven has the like. n. 68 to 72. That hence every angel is in a perfect human form. n. 73 to 77. And that this is from the Divine Human of the Lord. n. 78 to 86. And moreover under the article of the correspondence of all things of heaven with all of man. n. 87 to 112. Of the correspondence of heaven with all things on earth. n. 103 to 115. And of the form of heaven. n. 200 to 212. From the above order of creation it may appear, that such is the binding chain of connection from first to last, that all things together make one, in which the prior cannot be separated from the posterior (just as a cause cannot be separated from its effect): and that thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual: nor the angelic heaven from the human race, nor the human race from the angelic heaven; wherefore it is provided by the Lord, that each shall afford a mutual assistance to the other, that is the angelic heaven to the human race, and the human race to the angelic heaven. Hence it is, that the angelic mansions are indeed in heaven, and to appearance separate from the mansion of men, and yet are with man in his affections of good and truth; their presentation to sight, as separate, is but an appearance; as may be seen in an article in the work on HEAVEN and HELL, where space in heaven is treated of. n. 191 to 199. That the mansions of angels are with men in their affections of good and truth, is understood by these words of the Lord, "*He who loveth me, keepeth my words, and my Father will love him, and we will come unto him, and make our mansion with him.*" John xiv. 23; by the Father and the Lord in the above passage is also signified heaven, for where the Lord is, there is heaven, since the Divine Proceeding from the Lord makes heaven, as may be seen in the work on HEAVEN and HELL. n. 7 to 12; and n. 116 to 125.

And likewise by these words of the Lord, "*The Comforter the Spirit of Truth abideth with you, and is in you.*" John xiv. 17; the Comforter is Divine Truth proceeding from the Lord, for which reason he is also called the Spirit of Truth, and Divine Truth makes heaven, and also angels, because they are recipient of it; that the Divine Proceeding from the Lord is Divine Truth, and that the angelic heaven is from It, may be seen in the work on HEAVEN and HELL. n. 126 to 140. The like is also understood by these words of the Lord, "*The kingdom of God is within you.*" Luke xvii. 21; the kingdom of God is Divine Good and Truth, in which the angels are. That angels and spirits are with man, and in his affections, has been given me to see a thousand times, from their presence and abode with me; but angels and spirits do not know the men with whom they are, neither do men know the angels and spirits they cohabit with, for the Lord alone knows and disposes this. In a word, there is an extension into heaven of all the affections of good and truth, and communication and conjunction with those who are in the like affections there; and there is an extension into hell of all the affections of evil and the false, and a communication and conjunction with those who are in the like affections there. The extension of the affections into the spiritual world, is almost like that of sight into the natural world; communications in both are nearly similar; yet with this difference, that in the natural world there are objects, but in the spiritual world angelic societies. Hence it appears, that the connection of the angelic heaven with the human race is such, that the one subsists from the other, and that the angelic heaven without mankind would be like a house without a foundation, for heaven closes into mankind and rests upon them. The case in this is the same as with each particular man; his spiritual things, which pertain to his thought and will, inflow into his natural things, which pertain to his sensations and actions, and in these they terminate and subsist; if man were not in possession of them, that is, if he were without these boundings and ultimates, his spiritual things, which pertain to the thoughts and affections of his spirit, would dissolve away, like things unbounded, or like those which have no foundation: and it happens, moreover, when a man passes from the natural into the spiritual world, which takes place when he dies, that then, since he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is mankind. He who knows not the mysteries of heaven, may believe, that angels subsist without men, and men without angels; but I can asseverate from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists apart

from man, and no man apart from spirits and angels, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that mankind and the angelic heaven make one, and subsist mutually from, and interchangeably with each other, and thus that the one cannot be removed from the other.

10. *That mankind is the Seminary of heaven*, will appear from a subsequent article, in which it will be shewn, that heaven and hell are from mankind, and that therefore mankind is the seminary of heaven. It must however, first be mentioned, that as heaven has been formed of the human race, from the first creation until now, so it will be formed and enlarged from the same source hereafter. It is indeed possible that the human race on one earth may perish, which comes to pass when they separate themselves entirely from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts; and when man is such, no society can be formed, and held bound by laws, since without the influx of heaven, and thus without the divine government, men would become insane, and rush unchecked into every wickedness, the one against the other. But although mankind, by separation from the Divine, were to perish on one earth, which however is provided against by the Lord, yet still they would continue on other earths; for that there are earths in the universe to some hundreds of thousands, may be seen in the little work, "*Of the Earths in our Solar System called Planets, and of the Earths in the Starry Heaven.*" It was declared to me from heaven, that the human race on this earth would have perished, so that not one man would have existed on it at this day, if the Lord had not come into the world, and on this earth assumed the Human, and made it Divine; and also, unless the Lord had given to this earth such a Word as might serve for a basis to the angelic heaven, and for its conjunction *with mankind*; that the conjunction of heaven with man is by the Word, may be seen in the work on HEAVEN and HELL, n. 303 to 310. But that such is the case can be comprehended only by those who think spiritually, that is, by those who through the acknowledgment of the Lord's Divinity are conjoined with heaven, for they alone are able to think spiritually.

11. *That the extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity*, appears from what has been said in the work on HEAVEN and HELL, On the immensity of heaven, n. 415 to 420: and *That they are but few respectively of whom heaven is at present formed*, in the little work on the EARTHS IN THE UNIVERSE, n. 126.

*That the perfection of heaven increases according to plurality*, results from its form, according to which its associations are disposed in order, and its communications flow, for it is of all

*forms* the most perfect ; and in proportion to the increase of numbers in that most perfect form, there is given a direction and consent of more and more to unity, and therefore a closer and a more unanimous conjunction ; the consent and the conjunction derived from it increase by plurality, for every thing is there inserted as a mediate relation between two or more, and what is inserted confirms and conjoins. The form of heaven is like the form of the human mind, the perfection of which increases according to the increase of truth and good, from whence are its intelligence and wisdom. The form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, because the mind is the least image of that form ; hence it is, that on all sides there is a communication of the thoughts and affections of good and truth in such men, and in angels, with surrounding societies of heaven ; and an extension according to the increase of wisdom, and thus according to the plurality of the knowledges of truth implanted in the intellect and according to the abundance of the affections of good implanted in the will ; and therefore in the mind, for the mind consists of the intellect and the will. The human and angelic mind is such, that it may be enlarged to eternity, and as it is enlarged, so it is perfected ; and this is especially the case, when man is led by the Lord, for he is then introduced into genuine truths, which are implanted in his intellect, and into genuine goods, which are implanted in his will ; for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in the least form. From this comparison, which is a true parallel, it is evident, that the plurality of the angels perfects heaven. Moreover, every form consists of various parts ; a form which does not consist of the various, is not a form, for it has no quality, and no changes of state ; the quality of every form results from the arrangement of various things within it, from their mutual respectiveness, and from their consent to unity, by virtue of which every form is considered as one thing ; such a form, in proportion to the multitude of the various things arranged within it, is the more perfect, for every one of them, as before observed, confirms, corroborates, conjoins, and so produces perfection. But this is still more plain from what has been shewn in the work on HEAVEN and HELL, especially where it treats on the following subject, That every society of heaven is a heaven in a lesser form, and every angel a heaven in the least form. n. 51 to 58 ; and also in the article, Of the form of heaven, according to which associations and communications have place there, n. 200 to 212 ; and On the wisdom of the angels of heaven. n. 265 to 275.

13 *That every Divine work has respect to Infinity and Eternity,*



is evident from many things which exist both in heaven and in the world : in neither of them is there ever given any one thing exactly similar to, or the same as, any other : no two faces are either alike or identical, nor will be to eternity ; in like manner the disposition of one is never altogether like that of another ; wherefore there are as many faces and as many dispositions, as there are men and angels ; there never exists in any one man [in whom yet there are innumerable parts which constitute his body, and innumerable affections which constitute his disposition], any one thing quite alike to, or identical with any one thing in another man ; hence it is that every one leads a life distinct from the life of another. The same order exists in the whole and in every part of nature : that such infinite variety is in each, and in all, is because they all originate from the Divine, Who is Infinite ; hence there is a certain image of Infinity every where, to the end, that the Divine may regard all things as his own work, and at the same time that all things, as his work, may have respect to the Divine. A familiar instance may serve to illustrate the manner in which every thing in nature has respect to Infinity and Eternity ; any seed, be it the produce of a tree, or of corn, or of a flower, is so created, that it may be multiplied to Infinity, and endure to Eternity ; for from one seed are produced many, five ten, twenty, to a hundred, and from each of these again as many more ; such fructification from one seed continuing but for a century, would cover the surface not only of one, but of myriads of earths ; the same seeds are so created, that their durations may be eternal ; hence it is evident, that the idea of Infinity and Eternity is contained in them ; and the like is true in all other cases. The angelic heaven is the end for which all things in the universe were created, for it is the end on account of which mankind exists, and mankind is the end regarded in the creation of the visible heaven, and the earths included in it ; wherefore that Divine work, namely, the angelic heaven, primarily has respect to Infinity and Eternity, and therefore to its multiplication without end, for the Divine Himself dwells within it. Hence also it is clear, that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its respectiveness to Infinity would perish.

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#### THAT HEAVEN AND HELL ARE FROM MANKIND.

14. IT is altogether unknown in the christian world, that heaven and hell are from mankind ; for it is believed that angels were created at the beginning, and that heaven was formed of

them; and, that the devil or satan was an angel of light, who becoming rebellious, was cast down with his crew, and that this was the origin of hell. The angels are greatly astonished at such a faith in the christian world, and still more, that nothing at all is there known of heaven, when yet it is a primary subject of doctrine in the church; and since such ignorance prevails, they are rejoiced in heart that it has now pleased the Lord to reveal to men many things concerning heaven, and also concerning hell, and by this means, as far as possible, to dissipate the darkness which daily increases, because the church has come to its end: wherefore they wish me to declare from them, that there is no one in the universal heaven, who was created an angel from the first, nor any devil in hell who was created an angel of light, and *then* cast down, but that all both in heaven and in hell are from the human race; in heaven those who had lived in the world in heavenly love and faith, and in hell those who had lived in hellish love and faith; and that it is hell in the whole complex, which is called the devil and satan; that the hell behind, which is the abode of evil genii, is the Devil, and the hell in front, which is the abode of evil spirits, is Satan. (c) What the one hell is, and what the other, may be seen in the work on HEAVEN and HELL, towards the end. The angels said, that the christian world have conceived such a belief about those in heaven and hell, from certain passages in the Word no otherwise understood than according to the sense of the letter, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, if the genuine doctrine of the church does not shine before it, divides the mind into various opinions; whence come ignorance, heresies, and errors. (d)

15. Another cause of such a belief in the man of the church is, that he believes that no one can go to heaven or to hell before the time of the last judgment, of which he has conceived this opinion that the visible world is then to perish, and to be-

(c) That the hells, or the infernals, taken collectively, are called the devil and satan, n. 694. That they who have been devils in the world, become devils after death, n. 968.

(d) That the doctrine of the church must be from the Word. n. 3464, 5402, 6832, 10763, 10765. That the Word cannot be understood without doctrine. n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word. n. 10401. That genuine doctrine must come from those who are in illustration from the Lord. n. 2510, 2516, 2519, 9424, 10105. That they who dwell in the literal sense of the Word without doctrine, can arrive at no understanding of divine truths. n. 9409, 9410, 10582. And that they are led into many errors. n. 40431. The difference between those who teach and learn from the doctrine of the church derived from the Word, and those (who teach and learn) only from the literal sense of the Word. n. 9025.

come extant anew, and that then the soul will return into its body, and that their conjunction will again enable man to live as man. This belief involves another about the angels, that they were created from the beginning; for it is impossible to believe that heaven and hell are from mankind, when it is believed that no man goes to either till the end of the world. But in order that man may be convinced that it is not so, it has been granted me to have fellowship with angels, and also to speak with those who are in hell, and this now for many years, sometimes continuously from morning till evening, and thus to be instructed concerning heaven and hell; to the end that the man of the church may no longer remain in his erroneous belief, about a resurrection at the day of judgment, about a state of the soul in the interval, as well as about angels, and about a devil; which belief, since it is a belief of the false, induces darkness; and with those who think of such things from self-intelligence, brings on doubt, and at length denial; for they say in heart, how can so vast a heaven, and so many stars, with sun and moon, be destroyed and dissipated? and how can the stars fall from heaven upon the earth, which yet are larger than the earth? or how can bodies, eaten up by worms, consumed by putrefaction, and scattered to all the winds, be re-collected for their souls? in the mean time, where is the soul, and what is it without the senses which it had in the body? with such like sayings on matters, which being incomprehensible, fall not within belief, and destroy in many the faith in man's eternal life, in a heaven and a hell, and with them, in all the remaining tenets of the faith of the church. That they have wrought this destruction is evident from those who say, Who ever came from heaven to tell us that it does exist? What is hell? Is it anything at all? What is the meaning of man's being tormented with eternal fire? What is this day of judgment? Has it not been expected for ages in vain? Questions such as these imply complete denial. Lest, therefore, they who think thus (as do many who, from their knowledge in worldly matters, are reputed skilful and learned), should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other subjects dependant upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted me to speak with all those of the dead whom I ever knew in the life of the body, with some for days, with some for months, and with some for a year, and also with so many others, that I should come short if I reckoned them at an hundred thousand, of whom many were in the heavens, and many in the hells. I have also spoken with some

two days after their 'decease, and told them that solemn preparations were then making for their funerals; to which they said, that it was well to reject that which had served them for a body and its functions in the world: and they desired me to declare that they are not dead, but alive and equally men as before, and that they had only passed out of one world into another, and did not know that they had lost anything, since they are in a body and possessed of senses as before, and in intellect and will as before, and have like thoughts and like affections, like sensations, pleasures, and desires, as when they were living in the world. Most of those who were newly deceased, when they saw that they were living men as before, and in a similar state (for after death the state of every one's life is at first similar to what it was in the world, but is successively changed with each either into heaven or into hell), were affected with new joy at being alive, and said that they had believed nothing of this; but greatly wondered that they could have been so ignorant and so blind, concerning the state of their own lives after death; and more especially, that the men of the church should be so, when yet they of all men in the world, have the greatest opportunities of light afforded them. (e) Then for the first time they saw the cause of this blindness and ignorance, which is, that external things, such as relate to the world and the body had occupied and filled their minds to such an extent, that they could not be elevated into the light of heaven, and behold the things of the church, which are beyond its doctrinals; for mere darkness inflows from corporeal and worldly things (if they are so much loved as they are at the present day), whenever man wishes to think of the things of heaven, beyond the dictate of the doctrine of faith which belongs to his church.

16. Very many of the learned from the christian world, are bewildered when they find themselves after death in a body, in garments, and in houses as they were in the world; and when

(e) That at this day few in christendom believe, that man rises again immediately after death, Pref. to chap. xvi. of Gen. n. 4622, 10758. But at the time of the last judgment when the visible world is to perish. n. 10594. The cause of such belief. n. 10594, 10758. That nevertheless man does rise again immediately after death, and that then he is a man in the general and in every particular. n. 4527, 5006, 7078, 8939, 8991, 10594, 10758. That the soul, which lives after death, is man's spirit, which is the real man in the man, and which also in the other life is in a perfect human form. n. 322. 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. The same from experience. n. 4527, 5006, 8939. And from the Word. n. 10597. What is understood by the dead being seen in the holy city, Matt. xxvii. 53. is explained. n. 9229. How man is raised from the dead; by experience. n. 168 to 189. Of his state after resurrection. n. 317, 318, 319, 2119, 5070, 10596. False opinions about the soul and the resurrection. n. 444, 445, 4527, 4622, 4658.

they recall to memory, what they had thought of the life after death, of the soul, of spirits, of heaven and of hell, they are affected with shame, declare that they have thought like fools, and that the simple in faith are much wiser than they are. The learned were explored, who had confirmed themselves in such errors, and who had attributed all things to nature, and it was found, that the interiors of their minds were closed, and the exteriors opened, so that they had not looked to heaven, but to the world, and hence also to hell; for in so far as the interiors of the mind are opened, so far man looks to heaven, but in so far as the interiors are closed, and the exteriors opened, in so far he looks to hell; for the interiors of man are formed for the reception of the all of heaven, and his exteriors for the reception of the all of the world, and they who receive the world, and not at the same time heaven, receive hell. (f)

17. That the spirit of man, after its release from the body, is a man, and in a human form, has been attested to me by the daily experience of many years; for I have seen, heard, and conversed with spirits a thousand times; and even on this very subject; that men in the world do not believe them to be men, and that they who do believe it, are accounted simpletons by the learned. The spirits were grieved in heart, that such ignorance should still prevail in the world, and most of all in the church; but this, they said, proceeded principally from the learned, whose thoughts of the soul have been sensual-corporeal; wherefore they have conceived no other idea of it, than such as they have of mere thought; which, when it is regarded without any subject in which *it may be*, and from which *it may proceed*, [in quo et ex quo] is like some volatile form of pure ether, which is necessarily dispersed when the body dies; but since the church derives a belief in the immortality of the soul from the Word, they were obliged to ascribe to it some vitality, such as they assign to thought, though not the sensitivity which man enjoys, till it is again united to its body. On this opinion is founded the doctrine of a resurrection at the time of the last judgment, and a belief in a conjunction (of the soul and the body then); for when this hypothesis about the soul, is coupled with the church-belief in man's eternal life, no other conclusion can be come to: hence it is, that when any one thinks of the soul, from the doctrine and hypothesis together, he quite fails to perceive that it is a spirit, and that this spirit is in a human form. Add to this, that scarcely any one at this day knows

(f) That in man the spiritual and the natural worlds are conjoined, n. 6057. That man's internal is formed in the image of heaven, but his external in the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

what the spiritual is, and still less that they who are spiritual, as all spirits and angels are, have any thing of the human form. Hence it is, that almost all who come from the world are in the greatest amazement that they are alive, and equally men as before, with no difference whatever; but when they cease to be amazed at themselves, they then wonder that the church should know nothing of this state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men; and because they have also wondered, why this was not disclosed to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when the Lord pleases, but that still they who had confirmed themselves in falses against it, would not believe, even though themselves were to see it; and moreover, that it is perilous to manifest any thing from heaven to those who are in worldly and corporeal loves, for in this case they would first believe and afterwards deny, and thus profane an essential truth; for to believe and afterwards to deny, is to profane; and they who profane, are thrust down into the lowest and most grievous of all the hells. It is this peril which is understood by these words of the Lord, "*He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and convert themselves, and I should heal them,*" John xii. 40; and that they who are in worldly and corporeal loves, still would not believe, is understood by these words, "*Abraham said to the rich man in hell, They have Moses and the prophets, let them hear them; but he said, Nay, father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, If they hear not Moses and the prophets, neither will they believe even if one rose from the dead.*" Luke xvi. 29, 30, 31.

18. That heaven is from mankind, is evident from this, that angelic and human minds are similar; both enjoying the faculty of understanding, of perceiving, and of willing; both being formed for receiving heaven; for the human mind possesses wisdom as well as the angelic; but it is not so wise in the world, because it is in a terrestrial body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with an angel, then flows down into natural ideas correspondent with spiritual, and is thus perceived in them; but it is otherwise when the mind of man is freed from its connexion with the body; then it no longer thinks naturally but spiritually; and when spiritually, it has thoughts incomprehensible and ineffable to the natural man, as an angel has. Hence it is evident, that man's internal, which is called his spirit, in its

own essence is an angel. (g) That an angel is in a perfect human form, may be seen in the work on HEAVEN and HELL, n. 73 to 77 : but when man's internal is not opened above, but only below, then still, after its removal from the body, it is in a human form, but a direful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

19. That heaven and hell are from mankind, the church moreover might have known from the Word, and made *part* of its own doctrine, had it been admissive of illustration from heaven, and attended to the Lord's words to the thief, that "*to day he should be with Him in paradise,*" Luke xxiii. 43 ; or to those which the Lord spake concerning Dives and Lazarus, that, "*the one went to hell, and thence spoke with Abraham, and that the other went to heaven,*" Luke xvi. 19 to 31 ; or to what the Lord told the Sadducees respecting the resurrection, that "*God is not the God of the dead, but of the living,*" Matt. xxii. 32 : and furthermore *the church might have known it* from the common faith of all who live well, especially from their faith in the hour of death, when they are no longer in worldly and corporeal *states*, in that they believe they shall go to heaven, as soon as the life of their body ceases ; this faith prevails with all, so long as they do not think, from the doctrine of the church, of a resurrection at the time of the last judgment. Inquire into the subject and you will be confirmed that it is so.

20. He who has been instructed on Divine order, may moreover understand, that man was created to become an angel, because in him is the ultimate of order, [see n. 9] in which *ultimate*, whatever belongs to celestial and angelic wisdom may be formed, renewed, and multiplied : Divine order never subsists in the mediate, so as to form anything there without an ultimate, for it is not in its own fulness and perfection *there* ; but it proceeds to an ultimate : and when it is in its own ultimate, it then forms, and also by mediates there collated ; renews and produces itself farther, which is brought about by procreations : wherefore the seminary of heaven is in the *ultimate*. This also is the meaning of the things related of man, and of his creation in the first chapter of Genesis, v. 26, 27, 28. "*God said, We will make man into our image, according to our likeness ; and God created man into the image of Him-*

(g) That there are as many degrees of life in man, as there are heavens, and that they are opened after death according to his life, n. 3747, 9594. That heaven is in man, n. 3884. That the men, who are living a life of love and charity, have angelic wisdom in them, but that it is then latent, and that they come into it after death, n. 2494. That in the Word, the man who receives the good of love and of faith from the Lord, is called an angel, n. 10528.

"self, into the image of God He created him; male and female" *He created them; and God blessed them, and God said unto them, be ye fruitful and multiply;*" to create into the image of God, and into the likeness of God, is to confer upon man all things of Divine order from first to last, and thus to make him an angel, as regards the interiors of his mind.

21. That the Lord rose again not only as to the Spirit, but also as to the Body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine: for the Soul, which He had from the Father, of Itself was the Essential Divine, and the body was made a similitude of the Soul, that is of the Father, and therefore also Divine: hence it is that He Himself, [unlike any other man], rose again as regarded both (*h*); which He also disclosed to His disciples, who believed they saw a spirit when *they beheld* Him; for He said, "*behold my hands and my feet, that it is I Myself: handle Me and see, for a spirit has not flesh and bones, as ye see Me have,*" Luke xxiv. 36, 37, 38; by which words He pointed out that He was not only a Man as to the Spirit, but also as to the Body.

22. Moreover that heaven and hell are from mankind, has been shewn in many articles in the work on HEAVEN and HELL; as for instance in these following, Of the nations and people in heaven who are not within the Church, n. 318 to 328. Of infants in heaven, n. 329 to 345. Of the wise and the simple in heaven, n. 346 to 356. Of the rich and the poor in heaven, n. 357 to 365. That every man is a spirit, as regards his own interiors, n. 432 to 444. That man after death is in a perfect human form, n. 453 to 460. That man after death is in *possession* of all the sense, memory, thought, and affection, which he had in the world, and leaves nothing but his terrestrial body, n. 461 to 469. Of the first state of man after death, n. 491 to 498. Of the second state of man after death, n. 499 to 511. Of his third state, n. 512 to 517. See moreover what is said of the hells, n. 536 to 588. From all these articles it may be seen to result, that heaven does not consist of any angels created in the beginning, nor hell of any devil and his crew, but solely of those who have been born men.

(*h*) That man rises again as to the spirit only, n. 10593, 10594. That the Lord alone rose as to the body also, n. 1729, 2083, 5078, 10825.



THAT ALL WHO HAVE EVER BEEN BORN MEN FROM THE BEGINNING OF CREATION, AND ARE DECEASED, ARE EITHER IN HEAVEN OR IN HELL.

23. I. THIS is a consequence of what was declared and shewn in the preceding article, namely, that heaven and hell are from mankind.

II. And of this, that every man after the life in the world, lives to eternity.

III. That thus all who have ever been born men from the creation of the world, and are deceased, are either in heaven or in hell.

IV. That since all who are to be born hereafter, must also go into the spiritual world, that world is so vast, and such a world, that the natural world, the abode of men on earth, cannot be compared with it.

But in order that all these things may be the more distinctly perceived, and the more evident, I wish to expound and describe them one by one.

24. *That it is a consequence of what was declared and shewn in the preceding article, [namely, that heaven and hell are from mankind],* that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, is clear without explication. It has been the common belief hitherto, that men are not to go to heaven or to hell before the day of the last judgment, when souls are to return into their own bodies, and thus to realize such *conditions*, as are believed to be the properties of the body: the simple have been led into this belief by men professing wisdom, who have made the interior state of man the subject of their enquiry. These men, having never entertained any thought of the spiritual world, but only of the natural world, nor therefore of the spiritual man, knew not that the spiritual man which is in every natural man, is in the human form, as well as the natural man; and hence it never entered their minds that the natural man draws his own human form from his spiritual man; although they might have seen that the spiritual man acts at will upon the whole, and upon every part of the natural man, and that the natural man of himself does absolutely nothing. It is the spiritual man who thinks and wills, for this the natural man of himself cannot do, and thought and will are the all in all of the natural man, for he is put in action as the spiritual man wills, and speaks as *the spiritual* thinks, and that so entirely, that action is nothing without will, and speech is nothing without thought, for on the removal of thought and will, speech

and action cease in a moment. From this it is evident that the spiritual man is indeed a man, and that he is in the whole, and in every part of the natural man, and that therefore their effigies are alike, for the part or particle of the natural man, in which the spiritual does not act, has no life in it. But the spiritual man cannot appear to the eyes of the natural man, for, although it is according to order, that the spiritual should see the natural, it is contrary to order, that the natural should see the spiritual; since there is given an influx, and therefore also a sight, of the spiritual into the natural, (for sight too is influx), but not the reverse. It is the spiritual man who is called the spirit of man, and who appears in the spiritual world in a perfect human form, and lives after death. Because they who are intelligent have *hitherto* known nothing of the spiritual world, and therefore nothing of the spirit of man, [as was said above], they have conceived a notion, that man cannot live as man after death, before his soul returns into the body, and again puts on the senses: hence have arisen their so trifling ideas about man's resurrection, to wit, that corpses, though eaten up by worms and fish, or quite gone to dust, are to be re-collected by Divine Omnipotence, and re-united to souls; and that this is not to happen till the end of the world, when the visible universe is to perish; with many more such notions, which are every one of them inconceivable, and at the first glance of the mind, strike it as impossibilities, and contrary to Divine Order, tending thus to weaken the faith of many; for those who think wisely, cannot believe what they do not in some measure comprehend; no belief in impossibilities can exist, that is, no belief in such things as man thinks to be impossible: hence also those, who disbelieve the life after death, derive an argument in support of their denial. But that man rises again immediately after death, and that then he is in a perfect human form, may be seen in the work on **HEAVEN AND HELL**, in many of its articles. These things have been said, that it may be still more confirmed that heaven and hell are from mankind, from which it follows, that all who were ever born men from the beginning of creation, and are deceased, are either in heaven or in hell.

25. *That every man after the life in the world lives to eternity*, results from this, that man is then spiritual, and no longer natural, and that the spiritual man, separated from the natural, maintains his quality to eternity, for man's state cannot be changed after death. Moreover, the spiritual of every man is in conjunction with the Divine, since it has the power of thinking of the Divine, and also of loving the Divine, and of being affected with all things which are from the Divine, [such

as those which the church teaches], and therefore of being conjoined to the Divine by thought and will, which are the two faculties of the spiritual man, and constitute his life; and that which can thus be conjoined to the Divine, can never die, for the Divine is with it, and conjoins it to Himself. Furthermore, as regards his spirit, man is created to the form of heaven, and the form of heaven is from the Divine Himself, as may be seen in the work on HEAVEN AND HELL, where it has been shewn, That the Divine of the Lord makes and forms heaven, n. 7 to 12, and n. 78 to 86. That man is created to be a heaven in the least effigy, n. 57. That heaven, in the whole complex, has reference to one man, n. 59 to 66. That hence an angel is in a perfect human form, n. 73 to 77; an angel is a man regarded as to his spiritual. On this subject moreover, I have often conversed with the angels, who wondered vastly, that of those who are called intelligent in the christian world, and who even have credit given them for intelligence by others, there are very many who utterly reject the belief of their own immortality, believing that the soul of a man is dissipated at death, just as the soul of a beast is; not perceiving the distinction between the life of a man and the life of a beast; that man has the power of thinking above himself, of God, of heaven, of love, of faith, of good, spiritual and moral, of truths, and the like, and that thus he may be elevated to the Divine Himself, and be conjoined by all those things to Him; but that beasts cannot be elevated above their own natural, to think of such things, and of consequence that their spiritual, at death, cannot be separated from their natural, (i) so as to live by itself, as man's spiritual can: whence also it is, that the life of a beast ceases, on the dissipation of its natural life. The reason why many of the so-called intelligent in the christian world, have no faith in the immortality of their own lives, the angels declared to be this, that in heart they deny the Divine, and acknowledge nature instead of the Divine, and they who think from such principles, are not able to think of any eternity by conjunction with the Divine, nor consequently, of the state of man as dissimilar to that of beasts, for in rejecting the Divine from thought, they also reject eternity. *The angels* declared moreover, that with every man there is an inmost or supreme degree of life, or an inmost or supreme somewhat (quoddam) into

(i) That there is also an influx from the spiritual world into the lives of beasts, but that it is common, and not special as with man, n. 1633, 3646. That the distinction between men and beasts is this, that men may be elevated above themselves to the Lord, may think of the Divine, may love Him, and may thus be conjoined to the Lord, whence they have eternal life; but it is otherwise with beasts, which cannot be elevated to such things, n. 4525, 6323, 9231.

which the Divine of the Lord primarily or proximately inflows, and from which He disposes all the remaining interiors belonging to the spiritual and natural man, which are successive in both according to gradations of order: this inmost or supreme they called the Lord's entrance into man, and His veriest dwelling place with him; and *they said*, that by this inmost or supreme, man is man, and is distinguished from brute animals which have it not; and that hence it is, that men, as regards the interiors which belong to their minds, rational and natural, unlike animals, may be elevated by the Lord to himself, may have faith in Him, may be affected by love to him, may receive intelligence and wisdom, and speak from reason. When I asked them concerning those who deny the Divine, and the Divine truths, by which the conjunction of the life of man with the Divine Himself is effected, and who live to eternity, notwithstanding their denial, they replied, that these also have the faculty of thinking and of willing, and therefore of believing and loving the things which are from the Divine, as well as those who acknowledge the Divine, and that by virtue of this faculty, they too live to eternity; and they added, that this faculty is from that inmost or supreme which is in every man, [of which mention was made above]: (that it is possessed even by those who are in hell, and that they derive from it a power of reasoning and speaking against Divine truths, has been shewn in many places): hence it is, that every man lives to eternity, be he what he may. Because every man after death lives to eternity, no angel or spirit ever thinks of death; nay they are utterly ignorant of what it is to die; wherefore, when death is mentioned in the Word, the angels understand by it either damnation, which is death in the spiritual sense, or continuation of life and resurrection. (k) These things have been said in confirmation that all the men who have ever been born, and have died, from the beginning of creation, are alive, some in heaven, and some in hell.

26. In order that I might know *that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell*, it has been granted me to speak with some who lived before the deluge; and also with some who lived after the deluge; and with certain of the Jewish nation, who are made known to us by the Word of the Old Testament; with

(k) That when death is mentioned in the Word, and spoken of the wicked, in heaven are understood damnation, (which is spiritual death), and also hell, n. 5407, 6119, 9008. That they who are in goods and truths are called living, but they who are in evils and falses, dead, n. 81, 290, 7494. That by death, when spoken of the good who die, resurrection and continuation of life are understood in heaven, for at death man rises again, continues his own life, and advances in it to eternity, n. 3498, 3505, 4618, 4621, 6036, 6222.

some who lived in the Lord's time; with many who lived in the ages succeeding, even down to the present day; and moreover with all those of the dead, whom I had been acquainted with during their lives in the body; and likewise with infants, and with many of the Gentiles. From this experience I have been fully convinced, that there is not one, who was ever born a man, from the first creation of this earth, who is not in heaven or in hell.

27. *That since all, who are to be born hereafter, must also go into the spiritual world, that world is so vast and such a world, that the natural world, the abode of men on earth, cannot be compared with it,* is evident, from the immense multitude of men, who have passed into the spiritual world since the first creation, and who are together there; as well as from the continual increase which the spiritual world *will receive* from mankind hereafter, for from mankind it will receive accessions, and that without end, in conformity with what has been shewn above, in an article for the purpose, [n. 6 to 13] namely, that the procreations of the human race on the earth will never cease. When my eyes have been opened for me, it has sometimes been granted me to see, how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered,—such myriads are there—and that only in one place, towards one quarter; what then must the numbers be in the other quarters? For all are there collected into societies, and the societies exist in vast numbers, and each society, in its own place, forms three heavens, and three hells under them; wherefore there are some *spirits* who are on high, some who are in the middle, and some who are below them, and underneath, there are those who are in the lowest places, or in the hells; and those who are above, dwell among themselves as men dwell, in cities, in which hundreds of thousands are together: whence it is evident, that the natural world, the abode of men on earth, cannot be compared with that world, as regards the multitude of the human race; so that when man passes from the natural world into the spiritual, it is like going from a village into a mighty city. That neither can the natural world be compared with the spiritual world in kind, may appear from this, that not only have all the things which are in the natural world an existence there, but innumerable others besides, which never were seen in this world, nor can be presented to the sight, for spiritual things are there effigied by natural-seeming appearances which fully represent them, each several thing with an infinite variety; for the spiritual so far exceeds the natural in excellence, that the things are few which can be produced to

the natural sense; the natural sense not receiving one, for thousands which the spiritual mind receives; and all things which belong to the spiritual mind, are presented, even in forms to the sight of *spirits*, and this is the reason why it is impossible to describe what the spiritual world is, as regards its own magnificent and stupendous things. These moreover increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms which correspond to the state of each *spirit* as to love and faith, and thence as to wisdom and intelligence; and thus with a variety which increases continually, as the multitude increases; whence it has been said by those who were elevated into heaven, that they saw and heard things there, which no eye has ever seen, and no ear has ever heard. From these observations it may appear, that the spiritual world is such, that the natural world cannot be compared with it. Moreover, what it is, may be seen in the work on HEAVEN AND HELL, where it treats, of the two kingdoms of heaven, n. 20 to 28. Of the societies of heaven, n. 41 to 50. Of representatives and appearances in heaven, n. 170 to 176. Of the wisdom of the angels of heaven, n. 265 to 275. The things there described however are very few.

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THAT THE LAST JUDGMENT MUST BE WHERE ALL ARE TOGETHER,  
AND THEREFORE IN THE SPIRITUAL WORLD, AND NOT UPON  
EARTH.

28. CONCERNING the last judgment, it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and awaken from the sepulchres all who have ever lived since the beginning of creation, clothing their souls with bodies; and when they are thus summoned together, that he will judge them, those who have done well, to eternal life or heaven, those who have done ill, to eternal death or hell. The churches derive this belief from the sense of the letter of the Word, nor could it be removed, so long as men did not know that there is a spiritual sense within every thing which is related in the literal sense of the Word, and that that sense is the Essential Word, to which the sense of the letter serves for a foundation and a basis, and that without such a letter *as it has*, the Word could not have been Divine, or have served in heaven, as in the world, for the doctrine of life and faith, and for conjunction. He therefore who is acquainted with the spiritual things, to which the natural expressions of the Word correspond, has the power of knowing that by the Lord's

advent in the clouds of heaven, is not to be understood that He will thus appear, but that He will appear in the Word; for the Lord is the Word, because He is the Divine Truth; the clouds of heaven in which He is to come, are the sense of the letter of the Word, and the Glory is its spiritual sense; the angels are the heaven, from which He will appear, and moreover they are the Lord as to Divine Truths. (1) Hence the meaning of these words is now evident, namely, that when the end of the church is, the Lord will reveal the spiritual sense of the Word, and thus the Divine Truth, such as It is in Itself; therefore that this is the sign that the last judgment is at hand. That there is a spiritual sense within each thing and expression in the Word, and what it is, may be seen in the *ARCANA CÆLESTIA*, in which all the contents of Genesis and Exodus are explained according to that sense; and a collection of passages extracted from it, on the Word and its spiritual sense, may be seen in the little work, *ON THE WHITE HORSE, MENTIONED IN THE APOCALYPSE*.

29. That the last judgment must be in the spiritual world, and not in the natural world, or on the earth, is evident from the two preceding articles, and will be seen further in what is to follow. In the previous articles it has been shewn, that heaven and hell are from mankind, and that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or in hell, and that therefore they are all assembled in the *spiritual world* [ibi]: but in the articles which follow it comes to be shewn that the last judgment has already been accomplished.

30. And moreover, no one is judged from the natural man, or therefore during the life in the natural world, for man is then in a natural body: but every one is judged in the spiritual man, and therefore when he comes into the spiritual world, for man is then in a spiritual body. It is the spiritual in man which is judged, but not the natural, for no blame or criminality

(1) From the *ARCANA CÆLESTIA*. That the Lord is the Word, because He is the Divine Truth in heaven, n. 2533, 2818, 2859, 2894, 3393, 3712, That the Lord is the Word, also because it is from Him, and treats of Him, n. 2859; And because it treats of the Lord alone, and primarily of the Glorification of His Human in its inmost sense, so that the Lord Himself is in it, n. 1873, 9357. That the coming of the Lord is His Presence in the Word, and revelation, n. 3900, 4060. That clouds in the Word signify the Word in the letter, or its literal sense, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That Glory in the Word signifies Divine Truth, such as It is in heaven, and such as It is in the spiritual sense, n. 4809, 5292, 8267, 8427, 9429, 10574. That angels in the Word signify Divine Truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. That trumpets or cornets, which the angels then have, signify Divine Truths in heaven, and revealed from heaven, n. 8815, 8823, 8915.

can be imputed to it, since it does not live of itself, but is only the servant, and passive instrument of the spiritual man. [See n. 24.] Hence also it is, that judgment is effected upon men when they have put off their natural, and put on their spiritual bodies. In the spiritual body moreover, man appears such as he is with respect to love and faith, for every one in the spiritual world is the effigy of his own love, not only as regards the face and the body, but even as regards the speech and the actions. [See the work on HEAVEN AND HELL, n. 481.] Hence it is, that the true qualities of all are known, and their instantaneous separation effected, whenever the Lord pleases. From what has been said it is plain, that judgment is effected in the spiritual world, but not in the natural world, or on the earth.

31. That the natural life in man has no efficiency, but his spiritual life in the natural, since what is natural, of itself is void of life; and that the life which appears in it, is from the life of the spiritual man, and that therefore it is the spiritual man who is judged; and moreover that being judged according to deeds, means that man's spiritual is judged, may be seen in the work on HEAVEN AND HELL, in the article headed, That man after death is such as his life in the world has been, n. 470 to 484.

32. I am here desirous of adducing a certain heavenly arcanum, which is indeed mentioned in the work on HEAVEN AND HELL, but has never yet been described. Every one after death is bound to some society, even when first he comes into the spiritual world, [see that work, n. 427 to 497], but a spirit in his first state is ignorant of it, for he is then in externals and not yet in internals. When he is in this state, he goes hither and thither, wherever the desires of his animus impel him, but still actually, he is where his love is, that is, in a society composed of those who are in a love like his own. When a spirit is in such a state he then appears in many other places, in all of them also present as it were with the body, but this is only an appearance; wherefore as soon as he is led (perducitur) by the Lord into his own ruling love, he vanishes instantly from the eyes of others, and is among his own, in the society to which he was bound. This peculiarity exists in the spiritual world, and is a wonder to those who are ignorant of its cause. Hence it is then, that as soon as ever spirits are congregated together, and separated, they are also judged, and every one is presently in his own place, the good in heaven, and in a society there among their own, and the wicked in hell, and in a society there among their own. From these things it is moreover evident, that the last judgment can exist nowhere but in the spi-



ritual world, both because every one there is in the likeness of his own life, and because he is with those who are in similar life, and is thus in society with his own. But in the natural world it is not so; the good and the evil may dwell together there, the one ignorant of what the other is, and the life's love of each producing no separation between them. Indeed it is impossible for any one in the natural body, to be either in heaven or in hell; wherefore in order that man may go to one of them, it is necessary that he put off the natural, and be judged in the spiritual body. Hence it is, as was said above, that the spiritual man is judged, and not the natural.

THAT THE LAST JUDGMENT EXISTS, WHEN THE END OF THE CHURCH IS: AND THAT THE END OF THE CHURCH IS, WHEN FAITH IS NOT, BECAUSE CHARITY IS NOT.

33. THERE are many reasons why the last judgment exists, when the end of the church is; the principal is, that then, the equilibrium between heaven and hell, and man's essential liberty along with it, begin to perish; and when man's liberty perishes, he can no longer be saved, for he cannot then be led to heaven in freedom, but is hurried into hell apart from freedom; for no man can be reformed without free-will, and all man's free-will is the result of the equilibrium between heaven and hell. That it is so, may appear from two articles in the work on HEAVEN AND HELL, where it treats, Of the equilibrium between heaven and hell, n. 589 to 596: and shews, That man is in freedom by means of that equilibrium; n. 597 to 603; and further, That no man can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the church, may appear from this, that heaven and hell are from mankind, [as shewn above in its proper article], and that when many go to hell, and few to heaven, evil on the one part, increases over good on the other; for evil increases in proportion as hell increases, and all evil is derived to man from hell, and all good from heaven. Now since evil increases over good at the end of the church, all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and a new heaven is established, with a new church upon earth, and thus the equilibrium is restored. It is this then which is called the last judgment, of which more will be said in the following articles.

35. It is known from the Word, that the end of the church is, when faith no longer exists within it, but it is not yet known, that faith is not, if charity is not; therefore something shall now be said upon this subject. It is foreshewn by the Lord that there is no faith at the end of the church, "*When the Son of Man comes shall He find faith upon the earth,*" Luke xviii. 8. and, moreover, that there is no charity then, "*In the consummation of the age iniquity will be multiplied, the charity of many will grow cold, and this gospel will be preached in all the world, and then shall the end come.*" Matthew xxiv. 12, 14. The consummation of the age, is the last time of the church: the state of the church successively decreasing in regard to love and faith, is described by the Lord in this chapter, but it is described by mere correspondences, and therefore the things therein predicted by the Lord cannot be understood, without a knowledge of the correspondent spiritual sense in each expression; on which account it has been granted me by the Lord to explain in the Arcana Cœlestia the whole of that chapter and a part of the next, *both of them treating* of the consummation of the age, of His advent, of the successive vastation of the church, and of the last judgment. See the ARCANÆ CŒLESTIÆ, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3759, 3897 to 3901, 4056 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4661 to 4664, 4807 to 4810, 4954 to 4959, 5063 to 5071.

36. Something shall now be said on this point, that there is no faith, if there is no charity. It is supposed that faith exists, so long as the doctrinals of the church are believed; or that they who believe, have faith; and yet mere believing is not faith, but willing and doing what is believed, is faith. When the doctrinals of the church are merely believed, they are not in man's life, but only in his memory, and thence in the thought of his outer man; nor do they enter into his life, before they enter into his will, and thence into his actions: then for the first time does faith exist in man's spirit; for man's spirit, the life of which is his essential life, is formed from his will, and from so much of his thought, as proceeds from his will; the memory of man, and the thought derived from it, being only the court-yard, by which introduction is effected. Whether you say the will, or the love, it is the same, since every one wills what he loves, and loves what he wills, and the will is the receptacle of love, and the intellect, whose province it is to think, is the receptacle of faith. A man may know, think, and understand many things, but those which do not accord with his will or love, he rejects from him when he is left to himself, to medi-

tate from his own will or love, and therefore he also rejects them after the life of the body, when he lives in the spirit; for that alone remains in man's spirit which has entered into his will or love, [as was said above]; other things after death being viewed as foreign, which he turns out of doors, and regards with aversion, because they are not properties of his love. But it is another thing when man not merely believes those doctrinals of the church which are derived from the Word, but wills them, and does them too; then faith is effected (fit); for faith is the affection of truth from the act of willing truth, because it is truth; the act of willing truth for its own sake being the spiritual essence of a man, and divested of the natural, which consists in willing truth, not for truth's sake, but for the sake of self-glory, fame and gain. Truth regarded apart from such things is spiritual, because in its own essence, it is Divine; wherefore, to will truth because it is truth, is also to acknowledge, and to love the Divine. These two are perfectly conjoined, and moreover are regarded as one in heaven, for that the Divine which proceeds from the Lord in heaven is Divine Truth, may be seen in the work on HEAVEN AND HELL; n. 128 to 132: and they are angels in the heavens, who receive it, and make it *constituent* of their lives. These things are said, in order that it may be known, that faith does not consist in bare believing, but in willing and in doing, and that therefore there is no faith if there is no charity. Charity or love is to will and to do.

37. That within the church at this day, faith is so rare, that it can scarcely be said to exist at all, was made evident, from many of the learned and many of the simple, whose spirits were explored after death, as to what their faith had been in the world, and it was found, that every one of them supposed faith to be bare believing, and persuading themselves that it was so; and that the more learned of them placed it entirely in believing, with trust or confidence, that they are saved by the Lord's passion, and His intercession, and that hardly one among them knew that there is no faith, if there is no charity, or love; nay, that they did not know what charity to the neighbour is, nor the difference between thinking and willing. For the most part they turned their backs upon charity, saying that charity does nothing, but that faith *is* alone *effective*. When it was replied to them, that charity and faith are one, as the will and the intellect *are one*, and that charity has its seat in the will, and faith in the intellect, and that to separate the one from the other, is, as it were, to separate the will from the intellect, this they did not understand: whence it was made evident to me that scarcely any faith exists at the present

day. This also was shewn them to the life : they who were in the persuasion that they had faith, were led to an angelic society, where genuine faith existed, and when they were made to communicate with it, they clearly perceived that they had no faith, which afterwards moreover, they confessed in the presence of many. The same thing was also made apparent by other means to those who had made a profession of faith, and had thought they believed, without having lived the life of faith, which is charity ; and they all confessed that they had no faith, because they had nothing of it in the life of their spirits, but only in some thought extrinsic to it, whilst they lived in the natural world.

38. Such is the state of the church at this day, namely, that in it there is no faith, because there is no charity ; and where there is no charity, there is no spiritual good, for that good exists from charity alone. It was declared from heaven that there is still good with some, but that it cannot be called spiritual, but natural good, because Essential Divine Truths are in obscurity, and Divine Truths introduce to charity, for they teach it, and regard it as their end and aim ; whence no other charity can exist than such as accords with the truths which form it. The Divine Truths from which the doctrines of the churches are derived, respect faith alone, on which account they are called the doctrines of faith, and have no respect to life ; but truths which regard faith alone and not life, cannot make man spiritual, for so long as they are external to the life they are only natural, being merely known and thought of like common things : hence it is that spiritual good is not given at the present day, but only natural good with some. Moreover every church in the commencement is spiritual, for it begins from charity, but in the course of time it turns aside from charity to faith, and then from being an internal church it becomes an external one, and when it becomes external its end is, since it then places every thing in knowledge, and little or nothing in life. Thus also in proportion as man from being internal becomes external, spiritual light is darkened within him, until he no longer sees Divine Truth from Truth Itself, that is from the light of heaven, for Divine Truth is the light of heaven, but only from natural light, which is of such a nature, that when it is alone, and not illustrated by spiritual light, it sees Divine Truth as it were in night, and recognizes it as truth for no other reason, than that it is so called by the heads, and received as such by the commonalty of the church. Hence it is, that the intellectual *faculty* of persons in *this state* cannot be illustrated by the Lord, for in as far as natural light

shines in the intellectual *faculty*, in so far is spiritual light obscured; (natural light shines in the intellectual *faculty*, when the mundane, the corporeal, and the earthy, are loved in preference to the spiritual, the celestial, and the Divine); in so far also is man external.

39. But since it is not known in the christian world that there is no faith if there is no charity, nor what charity to the neighbour is, nor even that the will constitutes the real [ipsum] man, and the thought only in as far as it proceeds from the will, therefore, in order that these subjects may come into the light of the intellect, I am desirous of adjoining a collection of passages concerning them from the Arcana Cœlestia, which may serve for illustration.

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#### EXTRACTS FROM THE ARCANA CŒLESTIA.

OF FAITH. That they who know not that all things in the universe refer themselves to TRUTH and GOOD, and to the conjunction of both, in order to the production of any thing, know not that all things of the church refer themselves to FAITH and LOVE, and to the conjunction of both, n. 7752 to 7762, 9186, 9224. That all things in the universe refer themselves to truth and good, and to their conjunction, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That truths belong to faith, and goods to love, n. 4353, 4997, 7178, 10367.

That they who know not that the whole, and all the parts in man, have relation to the INTELLECT and the WILL, and to the conjunction of both, in order that man may be man, also know not that all things of the church have relation to FAITH and LOVE, and to their conjunction; in order that the church may be in man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122. That man has two faculties, one of which is called the intellect, and the other the will, n. 641, 803, 3623, 3939. That the intellect is dedicated to the reception of truths, or of those things which belong to faith; and the will to the reception of goods, or of those things which belong to love, n. 9300, 9930, 10064. That hence it follows, that love or charity makes the church, and not faith alone, or faith separated from love or charity, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

That faith separated from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 2419, 3849, 3868, 6348, 7039, 7842, 9782. That such faith perishes in another life, n.

2228, 5820. That doctrinals concerning faith alone, destroy charity, n. 6353, 8094. That they who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the first-born of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. That in as far as charity departs, in so far prevails a religion respecting faith alone, n. 2231. That the church in process of time turns aside from charity to faith, and at length to faith alone, n. 4683, 8094. That in the last time of the church there is no faith, because there is no charity, n. 1843, 3489, 4649. That they who make faith alone salvific, excuse a life of evil; and that they who are in a life of evil, have no faith, because they have no charity, n. 3865, 7766, 7778, 7790, 7950, 8094. That they are inwardly in the falses of their own evil, although they are not aware of it, n. 7790, 7950. That therefore good cannot be conjoined to them, n. 8981, 8983. That also in another life they are opposed to good, and to those who are in good, n. 7097, 7127, 7317, 7502, 7945, 8096, 8313. That the simple in heart know better than the learned what the good of life is, and thus what charity is, but not what separated faith is, n. 4741, 4754.

That good is the *esse*, and truth the *existere* derived from it, and that thus the truth of faith has its own *esse* of life from the good of charity, n. 3049, 3180, 4574, 5002, 9144. Hence, that the truth of faith lives from the good of charity, or that charity is the life of faith, n. 1589, 1947, 1997, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. That faith is not alive in man, when he only knows and thinks over the things of faith, but when he wills them, and from the act of willing, does them, n. 9224. That the conjunction of the Lord with man is not by faith, but by the life of faith, which is charity, n. 9380, 10143, 10153, 10578, 10645, 10648. That worship from the good of charity is true worship, but worship from the truth of faith, without the good of charity, is merely an external act, n. 7724.

That faith alone, or faith separated from charity, is as the light of winter, in which all terrestrial growths are torpid, and nothing is produced; but that faith in union with charity is as the light of spring and of summer, in which they all bloom and are made productive, n. 2231, 3146, 3412, 3413. That the wintry light, which is that of separated faith, in another life is turned into dense darkness, when the light of heaven inflows; and that they who are in that faith, are then overtaken by blindness and stupidity, n. 3412, 3413. That they who separate faith from charity, are in darkness, and thus in ignorance of truth, and thence in falses, for falses are darkness,

n. 9186. That they cast themselves into falses, and thence into evils, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. That the Word is closed against them, n. 3773, 4783, 8780. That they do not see and attend to all the things which the Lord so often spake concerning love and charity, which see, n. 1017, 3416. That they neither know what good is, what heavenly love is, nor what charity is, n. 2507, 3603, 4136, 9995.

That charity makes the church, and not faith separated from charity, n. 809, 916, 1798, 1799, 1834, 1844. How much of good would exist in the church, if charity were regarded as primary, n. 6269, 6272. That the church would be one, and not divided into many, if charity were its essential; and that then it would be unimportant if men did differ on the doctrines of faith and the rites of external worship, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452. That all in heaven are regarded from charity, and none from faith without it, n. 1258, 1394, 2364, 4802.

That the twelve disciples of the Lord represented the church, as to the all of faith and charity, in one complex, as in like manner did the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James, and John, represented faith, charity, and the goods of charity, in their order, n. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. And John the goods of charity; Pref: to c. xviii. and xxii. of Genesis. That in the last times, there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord three times, before the cock crew thrice; for Peter there in a representative sense is faith, n. 6000, 6073. That cock-crowing, as well as twilight, signifies in the Word the last time of the church, n. 10134. And that three, or thrice, signify completion to the end, n. 2788, 4495, 5159, 5198, 10127. The like is signified by what the Lord said to Peter, when Peter saw John following the Lord; "*What is it to thee, Peter? Do thou follow Me, John;*" for Peter said of John, "*What is he?*" John xxi. 21, 22, n. 10087. That John rested on the breast of the Lord, because he represented the goods of charity, n. 3934, 10081. That all the names of persons and places in the Word signify things abstracted from them, n. 768, 1888, 4310, 4442, 10329.

OF CHARITY. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual; love in the celestial kingdom is love to the Lord, and is called celestial love; and love in the spiritual

kingdom is charity towards the neighbour, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is distinguished into those two kingdoms, may be seen in the work on **HEAVEN AND HELL**, n. 20 to 28. And that the Divine of the Lord in the heavens is love to Him, and charity towards the neighbour, n. 13 to 19, in the same work.

That it is not known what good and truth are, unless it be known what love to the Lord and charity to the neighbour are, because all good is of love and charity, and all truth is of good, n. 7255, 7366. That to know truths, to will truths, and to be affected by truths for truth's sake, that is, because they are truths, is charity, n. 3876, 3877. That charity consists in an internal affection of doing truth, and not in an external affection without it, n. 2430, 2442, 3776, 4899, 4956, 8033. That therefore charity consists in performing uses for the sake of uses, and that its kind is according to the uses, n. 7038, 8253. That charity is man's spiritual life, n. 7081. That the whole Word is the doctrine of love and charity, n. 6632, 7262. That men at this day do not know what charity is, n. 2417, 3398, 4776, 6632. That still it may be known from the light of reason, that love and charity constitute man, n. 3957, 6273. Also that good and truth accord, that the one belongs to the other; therefore that charity and faith do the like, n. 7627.

That in the supreme sense the Lord is the Neighbour, because He is to be loved above all things; hence that every thing proceeding from Him, which contains Him (*quod ab Ipso est in quo Ipse*) is the neighbour; therefore that good and truth are, n. 2425, 3419, 6706, 6819, 6823, 8124. That the distinction of neighbour is according to the kind of good; thus according to the Presence of the Lord, n. 6707, 6708, 6709, 6710. That every man, and every society, also our country, and the church, and in a universal sense the kingdom of the Lord, are the neighbour; and that to do well by them, from the good of love, according to their several states, is to love the neighbour; thus that the neighbour is that good of theirs, which we ought to consult, n. 6818 to 6824, 8123. That civil good, which is justice, and moral good, which is the good of life in society, are also the neighbour, n. 2915, 4730, 8120, 8121, 8122. That to love the neighbour is not to love the person, but that in him which makes him the neighbour, that is, good and truth, n. 5025, 10336. That they who love the person, and not that which makes the neighbour in him, love evil as well as good, n. 3820. And that they do service to the wicked as well as to the good, when yet to serve the wicked is to injure the good, and this is not to love the neighbour, n.



3820, 6703, 8120. That the judge who punishes the wicked to amend them, and lest they should corrupt the good, loves the neighbour, n. 3820, 8120, 8121.

That to love the neighbour is to do what is good, just, and upright in every work, and in every function, n. 8120, 8121, 8122. Hence, that charity towards the neighbour extends itself, both in general and in particular, to all that a man thinks, wills, and does, n. 8124. That to do good and truth for the sake of good and truth, is to love the neighbour, n. 10310, 10336. That they who do this, love the Lord, Who in the supreme sense, is the Neighbour, n. 9212. That a life of charity is a life according to the Lord's precepts; so that to live according to Divine Truths, is to love the Lord, n. 10143, 10153, 10310, 10578, 10648.

That genuine charity does not appropriate merit, n. 2340, 2373, 2400, 3887, 6388 to 6393. Because it is from an internal affection, thus from joy in doing good, n. 2373, 2400, 3887, 6388, 6393. That they who separate faith from charity, in the other life make a merit of faith, and of the good works they did, as matters of external form, n. 2373.

That the doctrine of the ancient church was the doctrine of life, which is the doctrine of charity, n. 2385, 2487, 3419, 3420, 4844, 6628. That the ancients, who belonged to the church, arranged the goods of charity in order, and distinguished them into classes, giving names to each, and that this was the source of their wisdom, n. 2417, 6629, 7259 to 7262. That wisdom and intelligence increase immensely in the other life, with those who have lived a life of charity in the world, n. 1941, 5859. That the Lord inflows with Divine Truth into charity, because into the very life of man, n. 2363. That man is as a garden, when charity and faith are conjoined in him, but as a desert when they are not conjoined, n. 7626. That man recedes from wisdom, in proportion as he recedes from charity, n. 6630. That they who are not in charity, are in ignorance of Divine Truths, howsoever wise they may think themselves, n. 2416, 2435. That the angelic life consists in performing the goods of charity, which are uses, n. 454. That the spiritual angels are forms of charity, n. 553, 3804, 4735.

OF THE WILL AND THE INTELLECT. That man has two faculties, one of which is called the intellect, and the other the will, n. 35, 641, 3939, 10122. That those two faculties make the man himself, n. 10076, 10109, 10110, 10264, 10284. That the man is such, as those two faculties, are in him, n. 7342, 8885, 9282, 10264, 10284. That by them also man is distinguished from the beasts, because the intellect of man may

be elevated by the Lord, and see Divine Truths, and his will may be elevated equally, and perceive Divine Goods; and thus man may be conjoined to the Lord by those two faculties, which make him man; but that it is not so with beasts, n. 4525, 5302, 5114, 6323, 9232. And since man, in that power, is above the beasts, that he cannot die as to his own interiors, which belong to his spirit, but that he lives for ever, n. 5302.

That all things in the universe refer themselves to good and truth; thus in man to the will and the intellect, n. 803, 10122. For the intellect is the recipient of truth, and the will the recipient of good, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same whether you say truth, or faith, for faith is of truth, and truth is of faith; and also whether you say good, or love, for love is of good, and good is of love; for what a man believes, he calls truth; and what he loves, he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the intellect is the recipient of faith, and that the will is the recipient of love, n. 7178, 10122, 10367. And since man's intellect may be receptive of faith towards God, and his will of love towards God, that he may be conjoined to God by faith and love, and whoso can be conjoined to God by faith and love, can never die, n. 4525, 6323, 9231.

That the will of man is the very esse of his life, since it is the receptacle of love or good, and that the intellect is the existence of his life derived from it, since it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus that the life of the will is the principal life of man, and that the life of the intellect proceeds from it, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Just as light proceeds from fire or flame, n. 6032, 6314. That the things which enter the intellect and the will at the same time, are appropriated to man, but not those which enter the intellect alone, n. 9009, 9069, 9071, 9129, 9182, 9386, 9393, 10076, 10109, 10110. That those things become properties of man's life, which are received by the will, n. 3161, 9386, 9393. Hence it follows, that man is man from the will, and from its derivative intellect, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man moreover is loved and esteemed by others, according to the good of his will and its derivative intellect; for he who wills well, and understands well, is loved and esteemed, but he who understands well, and does not will well, is rejected and despised, n. 8911, 10076. That man also after death remains as his will, and its derivative intellect are, n. 9069, 9071, 9386, 10153. And that those things which belong to the intellect, and not at the same time to the will, then vanish away, because they are not in man, n.

9282. Or, what amounts to the same, that man remains after death as his love, and its derivative faith are, or as his good and its derivative truth are; and that the things which belong to faith, and not at the same time to love, or the things which belong to truth, and not at the same time to good, then vanish away, because they are not in man, and thus not of man, n. 553, 2364, 10153. That man may receive in the intellect what he does not do from the will, or that he may understand what he cannot will, because it is against his love, n. 3539. The reason why man scarcely knows the distinction between thinking and willing, n. 9991.

How perverted is the state of those, whose intellect and will do not act in unity, n. 9075. That such is the state of hypocrites, of deceivers, of flatterers, and of dissemblers, n. 4326, 3573, 4799, 8250.

That all the will of good, and all the derivative understanding of truth, are from the Lord; not so the understanding of truth, separated from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. That it is the intellect which is enlightened by the Lord, n. 6222, 6608, 10659. That the intellect is enlightened in as far as man receives truth in the will, that is, in as far as he wills to do according to it, n. 3619. That the intellect has light from heaven, as the sight has light from the world, n. 1524, 5114, 6608, 9128. That the intellect is such, as are the truths from good, of which it is formed, n. 10064. That that is the intellect, which is from truths derived from good, but not that which is from falses derived from evil, n. 10675. That the intellect is the seeing, from matters of experience and science, truths, the causes of things, connections, and consequences, in series, n. 6125. That the intellect is the seeing and perceiving whether a thing be truth, before it is confirmed, but not the being able to confirm every thing, n. 4741, 7012, 7680, 7950, 8521, 8780. That the seeing and perceiving whether a thing be truth before confirmation, is only given to those who are affected with truth for the sake of truth, and are thus in spiritual light, n. 8521. That the light of confirmation is natural light, communicable even to the wicked, n. 8780. That all dogmas, even false ones, may be confirmed, until they appear like truths, n. 2482, 2490, 5033, 6865, 7950.

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THAT ALL THE THINGS, WHICH ARE PREDICTED IN THE APOCALYPSE, ARE AT THIS DAY FULFILLED.

40. NO one can know what all the things which are contained in the Apocalypse signify and involve, unless he knows the internal or spiritual sense of the Word; for every thing there is written in a style, similar to that of the prophecies of the Old Testament, in which each word signifies some spiritual thing, which is not apparent in the sense of the letter. Besides, the contents of the Apocalypse cannot be explained as to their spiritual sense, except by one, who also knows how it went with the church even down to its end, which can only be known in heaven, and is the thing contained in the Apocalypse: for the spiritual sense of the Word treats every where of the spiritual world, that is of the state of the church in the heavens, as well as in the countries of the earth; hence the Word is Spiritual and Divine. It is this state which is there expounded in its own order. Hence it may appear, that the things contained in the Apocalypse can never be explained by any one but him, to whom a revelation has been made concerning the successive states of the church in the heavens: for there is a church in the heavens as well as on the earth, of which something shall be said in the following articles.

41. The quality of the Lord's church in the countries of the earth, cannot be seen by any man, so long as he lives in the world,—still less how the church in process of time has turned aside from good to evil. The reason is, that man whilst he is living in the world, is in externals, and only sees those things which are palpable to his natural man; but the quality of the church as to spiritual things, which are its internals, does not appear in the world; yet it does appear in heaven as in clear day, for the angels are in spiritual thought, and also in spiritual sight, and hence see none other than spiritual things. Furthermore, all the men who have been born in this world from the beginning of creation are together in the spiritual world, (as shewn above) and are all there distinguished into societies according to the goods of love and faith, (as may be seen in the work on HEAVEN AND HELL, n. 41 to 50) whence it is that the state of the church, and its progressions, are manifest in heaven before the angels. Now since the state of the church as to love and faith is described in the spiritual sense of the Apocalypse, therefore no one can know what all the things in its series involve, but he to whom it has been revealed from heaven, and to whom at the same time has been imparted a knowledge of the

internal or spiritual sense of the Word. This I can asseverate, that each thing there, nay, that every word, contains within it a spiritual sense, and that the all of the church, as to its spiritual state from the beginning to the end, is fully described in that sense; and because every word there signifies some spiritual thing, therefore not a word can be wanting without the series of things in the internal sense thereby suffering a change; on which account, at the end of that Book, it is said, "*If any one shall take away from the words of the book of this prophecy, God will take away his part from the Book of Life, and from that holy city, and from those things which are written in that Book.*" Rev. xxii. 19. It is the same with the books of the Old Testament; in them also every thing, and every word, contains an internal or spiritual sense, wherefore not one word can be taken away from them either. Hence it is that, of the Lord's Divine Providence, those books have been preserved entire to an iota since the time in which they were written, and that by the care of many who have enumerated their minutest particulars; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain.

42. Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens, and on the earth; and since those arcana can be revealed to no one, but to him who knows that sense, and to whom at the same time it has been granted to have consort with the angels, and to speak spiritually with them, therefore, lest the things which are therein written should be hidden to men, and should hereafter be disregarded, because they are not understood, its contents have been disclosed to me; but they are too numerous to be described in this little work; on which account I am desirous of explaining the whole book from beginning to end, and of unveiling the arcana which are within it: and the explication shall be published in less than two years, together with certain things in Daniel, which have hitherto lain hidden, because their spiritual sense was unknown.

43. He who knows not the internal or spiritual sense, never can divine what is meant in the Apocalypse by the dragon, and by the battle of Michael and his angels with it; what by the tail with which the dragon drew down the third part of the stars from heaven; what by the woman who brought forth the man-child which was caught up to God, and whom the dragon persecuted; what by the beast ascending from the sea, and the beast ascending from the earth, which had so many horns; what by the whore, with whom the kings of the earth committed

whoredom ; what by the first and second resurrection, and by the thousand years ; what by the lake of sulphur and of fire, into which the dragon, the beast, and the false prophet were cast ; what by the white horse ; also what by the former heaven, and the former earth which passed away ; and what by the new heaven and the new earth, in the place of the former ; and by the sea, which was no more ; or what by the city New Jerusalem descending from heaven, and by its measures, wall, gates, and foundation of precious stones ; what by the various numbers ; besides other things, which are the veriest mysteries (arcanissima) to those who know nothing of the spiritual sense of the Word. But the meaning of all these things shall be unfolded in the promised explication on that book.

44. It has been remarked before, that all the things which are contained in that book, in the heavenly sense, are now fulfilled : in this little work I will deliver some general account of the last judgment, the Babylon destroyed, the first heaven and the first earth which passed away, the new heaven, the new earth, and the New Jerusalem ; in order that it may be known, that all *its predictions* are now accomplished. But the details can only be delivered, where all these things are explained according to the description of them in the Book of Revelation.

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#### THAT THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

45. IT was shewn above, in an article for the purpose, that the last judgment does not exist on the earth, but in the spiritual world, where all *who have lived* from the beginning of creation are together ; and since it is so, it is impossible for any man to know when the last judgment is accomplished, for every one expects it to exist on earth, accompanied by a change of all things in the visible heaven and in the countries of the earth and in mankind who dwell there. Lest therefore the man of the church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, whence at length the belief of those things which are said of it in the literal sense of the Word must perish, and lest haply therefore many should recede from *their* faith in the Word, it has been granted me to see with my own eyes that the last judgment is now accomplished ; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell being thence

restored. It was granted me to see from beginning to end how the last judgment was accomplished, and also how the Babylon was destroyed, how those who are understood by the dragon were cast into the abyss, and how the new heaven was formed, and a new church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This last judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.

46. But it ought to be known that the last judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before : for a last judgment had twice before existed on this earth. Of these two judgments, the one is described in the Word by the flood, the other *was effected* by the Lord Himself when He was in the world, which moreover is understood by the Lord's words, "*Now is the judgment of this world, now is the prince of this world cast out,*" John xii. 31; and by His words, "*These things I have spoken unto you that in Me ye may have peace ; be of good cheer, I have overcome the world.*" John xvi. 33 ; and also by these words in Isaiah, "*Who is this that cometh from Edom, walking in the multitude of his strength, great to save ? I have trodden the wine press alone, therefore I have trodden them in my anger ; whence their victory is sprinkled upon my garments, for the day of vengeance is in my heart, and the year of my redeemed has come ; therefore He became a Saviour :*" Isaiah lxiii. 1 to 8 : and in many other places. A last judgment has twice before existed on this earth, because every judgment exists at the end of a church, [as shewn above in an article for the purpose,] and there have been two churches on this earth, one before the flood, and one after it. The church before the flood is described in the beginning of Genesis by the new creation of the heaven and the land, and by paradise ; its end, by the eating of the tree of science, and the subsequent particulars ; and its last judgment by the flood ; the whole by mere correspondences, according to the style of the Word ; in the internal or spiritual sense of which, by the creation of the heaven and the land, the institution of a new church is understood, [see the first article] ; by the paradise in Eden, its celestial wisdom ; by the tree of science, and by the serpent, the scientific which destroyed it ; and by the flood, the last judgment upon the men of whom it consisted. But the other church, which was after the flood, is also described in certain passages in the Word, as in Deut. xxxii. 7 to 14, and elsewhere.

This church was extended through much of the Asiatic world, and was continued among the posterity of Jacob. Its end was, when the Lord came into the world. A last judgment was then effected by Him upon all who belonged to that church from its first institution; and, at the same time, upon the residue of the first church. The Lord came into the world for that end, to reduce all things in the heavens into order, and all things in the countries of the earth, by means of the heavens, and at the same time to make His Human, Divine; for if this had not been done, no man could have been saved. That there were two churches on this earth before the Lord's advent, is shewn in various passages in the *ARCANA CŒLESTIA*, a collection of which may be seen below (*m*); and that the Lord came into the world to reduce all things in the heavens into order, and all things in the countries of the earth by means of the heavens, and to make His Human Divine, *is also shewn there.* (*n*)

(*m*) That the first and most ancient church on this earth was that which is described in the first chapters of Genesis, and that it was a celestial church, the chief of all the churches, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. What they who were of that church are in heaven, n. 1114 to 1125. That they are in the greatest light there, n. 1117. That there were various churches after the flood, which are called, in one word, the ancient church, n. 1125, 1126, 1127, 1327, 10355. Through what kingdoms of Asia the ancient church was extended, n. 1238, 2385. What manner of men they of the ancient church were, n. 609, 895. That the ancient church was a representative church, n. 519, 521, 2896. What the ancient church was, when it began to decline, n. 1128. The distinction between the most ancient and ancient churches, n. 597, 607, 640, 641, 765, 784, 895, 4493. Of the church that commenced from Eber, which was called the Hebrew church, n. 1238, 1241, 1343, 4516, 4517. The distinction between the ancient and the Hebrew churches, n. 1343, 4874. Of the church instituted among the posterity of Jacob, or children of Israel, n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698. That the statutes, judgments, and laws, which were commanded among the children of Israel, were in part like those which existed in the ancient church, n. 4449. In what manner the representative rites of the church which was instituted among the children of Israel, differed from the representative rites of the ancient church, n. 4288, 10149. That in the most ancient church there was immediate revelation from heaven; in the ancient church revelation by correspondences; in the church among the children of Israel by an audible voice; and in the christian church by the Word, n. 10355. That the Lord was the God of the most ancient church, and also of the ancient church, and was called Jehovah, n. 1343, 6848.

(*n*) That the Lord, when He was in the world, reduced all things in the heavens and in the hells into order, v. 4075, 4286, 9937. That the Lord then freed the spiritual world from the Antediluvians, n. 1266. What manner of men they were, n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265 to 1272. That the Lord by temptations and victories subdued the hells, and reduced all things into order, and at the same time glorified His Human, n. 4287, 9397. That the Lord effected this by Himself, or by His Own Power, n. 1692, 9937. That the Lord alone fought, n. 8273. That hence the Lord alone became Righteousness and Merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That thus the Lord united His Human with the Divine, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. That the passion of the cross



The third church on this earth is the Christian. Upon this church, and, at the same time, upon all those who had been in the first heaven since the Lord's time, the last judgment, of which I now treat, was effected.

47. The manner in which this last judgment was effected cannot be described in all its details in this little work, for they are many, but shall be described in the explication on the Apocalypse. For the judgment was accomplished not only upon all the men of the Christian church, but also upon all who are called Mahometans, and, moreover, upon all the Gentiles in the whole circle of the earth; and it was effected in this order:—first upon those of the Papal religion; then upon the Mahometans; afterwards upon the Gentiles; and lastly upon the Reformed. The judgment upon the Papists shall be shewn in the following article, ON THE BABYLON WHICH HAS BEEN DESTROYED; the judgment upon the Reformed in the article, ON THE FIRST HEAVEN WHICH PASSED AWAY; but something shall be said in this article, on the judgment upon the Mahometans and Gentiles.

48. The following was seen to be the arrangement in the spiritual world of all the nations and people to be judged. Collected in the middle, appeared those who are called the Reformed, where they were also distinct according to their countries; the Germans there towards the north; the Swedes there towards the west; the Danes in the west; the Dutch towards the east and the north; the English in the centre. Surrounding this whole mid-region of the Reformed, appeared collected those of the Papal religion, the greater part of them in the western, some part in the southern quarter. Beyond them were the Mahometans, also distinct according to their countries, who all appeared in the south-west. Beyond these, the Gentiles were congregated in vast numbers, constituting the very circumference; and on their outer side an appearance, as of a sea was the boundary. This arrangement of the nations in the various quarters, was an arrangement according to each nation's common faculty of receiving Divine Truths; for in the spiritual

was the last temptation, and plenary victory, by which He Glorified Himself, that is, made His Human Divine, and subjugated the hells, n. 2776, 10655, 10659, 10829. That the Lord could not be tempted as to the Essential Divine, n. 2795, 2803, 2813, 2814. That therefore He assumed a human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That He expelled whatever was hereditary from the mother, and put off the human He received from her, even until He was her son no longer, and that He put on the Human Divine, n. 2159, 2574, 2649, 3036, 10829. That the Lord saved mankind by the subjugation of the hells, and the Glorification of His Human, n. 4180, 10019, 10152, 10655, 10659, 10828.

world every one is known from the quarter, and the part of it, in which he dwells; and, moreover, in a society with many, he is known from his tarryings being made with a reference to the quarters; concerning which, see the work on HEAVEN AND HELL, n. 148, 149. It is the same when he goes from place to place; all advance to the quarters is then effected according to the successive states of the thoughts derived from the affections which belong to his proper life [propriæ]; in accordance with which all those who are spoken of in what follows were led to their own places. In a word, the ways in which every one walks in the spiritual world are actual determinations of the thoughts of the mind; whence it is, that ways, walkings, and the like, in the spiritual sense of the Word, signify the determinations and progressions of spiritual life.

49. In the Word, the four quarters are called the four winds, and a gathering is called a gathering from the four winds; as in Matthew, where the last judgment is the subject treated of, "*He shall send his angels, and they shall gather together the elect from the four winds, from one end of the heavens to the other:*" xxiv. 31; and elsewhere, "*All nations shall be gathered together before the Son of Man, and He shall separate them one from another, as a shepherd separates the sheep from the goats, and He shall set the sheep on the right and the goats on the left,*" Matthew xxv. 31, 32; which signifies that the Lord will then separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word, the right signifies good, and the left truth, and sheep and goats the same. The last judgment was effected upon these alone; the evil who were in no truths being in the hells already; for all the wicked who have denied the Divine in their hearts, and have rejected the truths of the church as incredible, are cast thither when they die, and therefore before the judgment. The first heaven which passed away, consisted of those who were in truths, and not in good, and the new heaven was formed of those who were in truths, and at the same time in good.

50. As regards the judgment upon the Mahometans and Gentiles, which is treated of in this article, it was thus effected. The Mahometans were led forth from their places, where they were gathered together in the south-west, by a way round the Christians, from the west, through the north, to the east, as far as its southern confine; and the good were separated from the evil in the way: the evil being cast into marshes and lakes, many too being scattered about in a certain far desert. But the good were led through the east to a land of great extent

near the south, and habitations were there given them. They who were led thither had in the world acknowledged the Lord as the greatest Prophet, and as the Son of God, and had believed that He was sent by the Father to instruct mankind, and at the same time had lived a life moral-spiritual, in accordance with their religion [religiosum]. Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be One with the Father. Communication is also granted them with the Christian heaven, by influx from the Lord; but they are not commingled with it, because religion separates them. All of that religion, as soon as they come into the other life among their own, first seek Mahomet, yet he appears not, but in his place two others, who call themselves Mahometes, and who have obtained seats in the middle, under the Christian heaven, towards the left part of it. These two are in the place of Mahomet, because all after death, whatever be their religion, are first led to those they had worshipped in the world, (for every one's religion adheres to him), but secede on perceiving that these can render them no assistance. They are thus yielded up into their own religion at first, as the only possible means of effecting their withdrawal from it. Where Mahomet himself is, and what he is, and whence come those two who fill his place, shall be told in the book in which the Apocalypse is explained.

51. The judgment was effected upon the Gentiles in nearly the same manner as upon the Mahometans; but they were not led like them in a circuit, but only a short way in the west, where the evil were separated from the good, the evil being there cast into two great gulphs, which stretched obliquely into the deep. But the good were conducted above the middle where the Christians were, towards the land of the Mahometans in the eastern quarter, and dwellings were given them behind and beyond the Mahometans, to a great extent in the southern quarter. But those of the Gentiles who in the world had worshipped God under a human form, and had led lives of charity according to their religious principles, were conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of them are from Africa. The multitude of the Gentiles and Mahometans who appeared was so great, that it could be numbered only by myriads. The judgment on this vast multitude was effected in a few days, for every one after being yielded up into his own love and into his own faith, is immediately destined and carried to his like.

52. From all these particulars appears the truth of the Lord's prediction concerning the last judgment, that "*they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God,*" Luke xiii. 29.

## OF THE BABYLON AND ITS DESTRUCTION.

53. THAT all the things which are predicted in the Apocalypse are at this day fulfilled, may be seen above, n. 40 to 44 ; and that the last judgment has already been accomplished, may be seen in the preceding article ; where it is also shewn how the judgment was effected upon the Mahometans and Gentiles. Now follows an account of the manner in which it was effected upon the Papists, who are understood by the Babylon which is treated of in many parts of the Apocalypse, and whose destruction is the special subject of the 18th chapter, where it is thus described, "*An angel cried vehemently with a great voice, ' Babylon hath fallen, hath fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.'*" v. 2. But before it is told how that destruction was effected, I shall premise,—

I. What is understood by the Babylon, and the manner of thing it is. (et quale ejus.)

II. What manner of men they of the Babylon are in the other life.

III. Where their habitations have hitherto been.

IV. Why they were there tolerated until the day of the last judgment.

V. The mode in which they were destroyed, and their habitations made a desert.

VI. That all those among them who were in the affection of truth from good were preserved.

VII. Of the state of those hereafter who come thence from the countries of the earth.

54. *What is understood by the Babylon, and the manner of thing it is.* By the Babylon are understood all who will to rule by religion [per religiosum]. To rule by religion, is to rule over mens' souls, thus over their very spiritual lives, and to use the Divine things, which are in *their* religion, as the means *to* rule. All those who have dominion for an end, and religion for the means, in the general, are Babylon. They are called Babylon, because such dominion began in ancient times ; but it was destroyed in its beginning. Its commencement is described by the city and the tower whose head was to be in heaven ; and its destruction, by the confusion of lips, whence its name Babel was derived ; GENESIS xi. 1 to 9. What the particulars there related, mean in the internal or spiritual sense of the Word, may be seen explained in the ARCANÆ CÆLESTIÆ, n. 1283 to 1328. Moreover that this dominion began and was instituted in Babel, appears in Daniel, where it is said of Nebu-

chadnezzar, that he set up an image, which all were to adore, (chap. iii.); and is understood by Belshazzar and his peers drinking out of the golden and silvern vessels, which Nebuchadnezzar had carried away from the temple of Jerusalem, at the same time that they worshipped gods of gold, silver, copper, and iron; wherefore it was written on the wall, "*He hath numbered, he hath weighed, he hath divided;*" and on the same night the king himself was slain (chap. v). The vessels of gold and silver of the temple of Jerusalem, signify the goods and truths of the church; drinking out of them, and at the same time worshipping gods of gold, silver, copper, and iron, signify profanation; and the writing upon the wall, and the death of the king signify visitation, and destruction denounced against those who make use of Divine Goods and Truths as means. What manner of men those who are called Babylon are, is also described continually in the prophets; as in Isaiah, "*Thou mayest take up this parable concerning the king of Babylon; Jehovah hath broken the staff of the wicked, the sceptre of the rulers: thou, Lucifer, hast fallen from heaven; thou art cut down even to the earth; thou hast said in thy mind, I will ascend into heaven; I will exalt my throne over the stars of God, and I will sit on the mountain of the convention, in the sides of the north, I will become like the Most High. Nevertheless thou shalt be cast down into hell, to the sides of the pit; I will cut off the name and residue of Babylon, and will cause her to become an hereditary possession of the bittern,*" xiv. 4, 12, 13, 14, 15, 23: and again it is said in the same book, "*The lion said, Babylon is fallen, is fallen, and all the graven images of her god are cast down,*" xxi. 9; see moreover the whole of chap. xlvii. and chap. xlviii. 14 to 20; and Jeremiah, chap. l. 1, 2, 3. From these passages it is now evident what the Babylon is. It ought to be known that the church becomes a Babylon when charity and faith cease, and the love of self begins to rule in their stead; for this love, in proportion as it is unchecked, rushes on, aiming to dominate not merely over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, but it climbs the very throne of God, and transfers to itself His Divine Power. That it did this, even before the Lord's coming, appears from the passages of the Word adduced above. But the Babylon there treated of, was destroyed by the Lord, when He was in the world, as well by those who composed it being reduced to mere idolaters, as by a last judgment upon them in the spiritual world, which is understood by the prophetic sayings, that "*Lucifer,*" who there is Babylon, "*was cast into hell,*" and that "*Babylon has fallen;*" and moreover by the

writing on the wall, and the death of Belshazzar ; and also by the stone, hewn from the rock, which destroyed the statue, of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which arose after the Lord's coming, and is known to be among the Papists. This Babylon is more pernicious, and more abominable than that which existed before the Lord's coming, because it profanes the interior goods and truths of the church, which the Lord revealed to the world, when He *revealed* Himself. How pernicious, how inwardly abominable it is, may appear from the following summary. They who belong to it, acknowledge and adore the Lord apart from all power of saving: they entirely separate His Divine from His Human, and transfer to themselves His Divine Power, which belonged to His Human; (o) for they remit sins; they send to heaven; they cast into hell; they save whom they will; they sell salvation; thus arrogating things to themselves which are properties of Divine Power alone: and since they exercise this Power, it follows that they make gods of themselves, each one according to his station, by transference from their highest, whom they call Christ's vicar, down to the lowest of them; thus they regard themselves as the Lord, and adore Him, not for His, but for their sakes. They not only adulterate and falsify the Word, but even take it away from the people, lest they should enter into the smallest light of truth; and not satisfied with this, they moreover annihilate it, acknowledging a divinity in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowledgement of the Lord, faith in Him, and love to Him, are the way to heaven; and the Word is what teaches the way: whence it is, that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine Truth, in order that ignorance may exist in the place of it, and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven by prohibiting the reading of the Word, and of books which contain its doctrines; instituting worship by masses destitute of Divine Truth, in a language unintelligible to the common people; and besides, they fill their world (*orbem suum*) with fables, those essential [*ipsa*] darknesses, which remove and dissipate the light. They teach,

(o) That the attribution by the church, of two natures to the Lord, and the consequent separation of His Divine from His Human, was effected in a council, on the Pope's account, that the Pope might be acknowledged as the Lord's vicar, discovered from heaven in the *ARCANA CÆLESTIA*, n. 4738.

the vulgar moreover, that they have life (*eternal*) in the faith of their priests, consequently not in their own, but in that of other men. [ita in alienâ et non in suâ.] They also place all worship in a devout external, apart from the internal, making the internal into vacuum, for they deprive it of the knowledges of good and truth; and yet Divine worship is external, only in as far as it is internal, since the external proceeds from the internal. Besides this, they introduce idolatries of various kinds. They make and multiply saints; they see and tolerate the adoration of these saints, and even the prayers put up to them, almost as to gods; they expose their idols in all sorts of places; boast of their multitudinous miracles; set them over cities, temples, and monasteries; make sacred their bones—their veriest cast-away bones, which have been taken out of sepulchres; thus turning the minds of all from the worship of God, to the worship of men. Moreover, they use much artful precaution lest any one should come out of their darkness into light, and from idolatrous to Divine worship; for they multiply monasteries, from which they send out spies and guards in all directions; they extort the confessions of the heart, which are also confessions of the thoughts and intentions, and if any one will not confess, they threaten him with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and their dominion, they shut up in a horrible gaol, which is called the Inquisition. All this they do for one sole end;—that they may possess the world and its treasures, and live in congenial delights, (*vivant genio*) and be the mightiest of men, while the rest are their slaves. But domination such as this, is not that of heaven over hell, but of hell over heaven, for in as far as the love of ruling prevails in man, especially in the man of the church, in so far hell reigns. That this love reigns in hell, and makes hell, may be seen in the work on HEAVEN AND HELL, n. 551 to 565. From this summary it may appear that they have no church, but a Babylon among them. The church is, where the Lord Himself is worshipped, and where the Word is read.

56. *What manner of men they of the Babylon are in the other life*, can be apparent only to one, who has been allowed by the Lord to be together with those who are in the spiritual world: since this has been granted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them. Every man after death is in a life similar to his life in the world; this cannot be changed, save only as regards the delights of the love, which are turned into correspondent things, as may appear from two articles in the work

on HEAVEN AND HELL, n. 470 to 484; and n. 485 to 490. The same holds of the life of those now treated of, which is altogether such as it was in the world, with this difference, that the hidden things of their hearts are there uncovered, for they are in the spirit, in which reside the interior things of the thoughts and intentions, which they had concealed in the world, and had covered over with a devout external. And, since these hidden things were now laid open, it was perceived that more than half of those, who had usurped the power of opening and shutting heaven, were downright atheists; but since dominion is rooted in their minds as in the world, and is based on this, that all power was given by the Father to the Lord Himself, and that it was transferred to Peter, and by order of succession to the heads of the church, therefore an oral confession about the Lord remains adjoined to their atheism; but even this remains only so long, as they enjoy some dominion by means of it. But the rest of them, who are not atheists, are so empty (*tam vacui*), as to be entirely ignorant of man's spiritual life, of the means of salvation, of the Divine Truths which lead to heaven; and they know nothing at all of heavenly love and faith, believing that heaven may be granted of the Pope's grace to any one, whatever he be. Now since every one is in a life in the spiritual world, similar to his life in the natural world, without any difference, so long as he is neither in heaven nor in hell, (as is shewn, and may be seen in the work on HEAVEN AND HELL, n. 453 to 480), and since the spiritual world, as regards its external appearance, is altogether like the natural world, (n. 170 to 176), therefore they also live a similar moral and civil life, and above all have similar worship, for this is inradicated in, and inheres to man in his inmost, nor can any after death be withdrawn from it, except he be in good from truths, and in truths from good. But it is more difficult to withdraw the nation now treated of from its own worship, than other nations, because it is not in good from truths, and still less in truths from good; for its truths are not derived from the Word, with the exception of some few, which it has falsified by applying them to dominion; and hence it has none other than spurious good, for such as the truths are, such does the good become. These things are said, in order that it may be known, that the worship of this nation, in the spiritual world, is altogether similar to its worship in the natural world. Premising this, I will now relate some particulars of the worship and life of the Papists in the spiritual world. They have a certain session, in place of the session or consistory at Rome, in which their leaders meet, and consult on various matters touching



their religion, especially on the means of holding the vulgar in blind obedience, and of enlarging their own dominion. This session is situated in the southern quarter, near the east, but none who have been Popes or Cardinals in the world dare to enter it, because the semblance of Divine authority possesses their minds, from their having in the world arrogated the Lord's power to themselves; wherefore, as soon as ever they present themselves there, they are carried out, and cast to their like in a desert. But those among them, who have been of sincere mind, and have not, from belief confirmed, usurped such power, are in a certain obscure chamber, situate behind this session. There is another convention in the western quarter, near the north; the business there, is the intromission of the credulous vulgar into heaven. They there dispose around them a number of societies which live in various external jollities; in some of the societies they play, in some they dance, in some they compose the face into the various expressions of hilarity and mirthfulness; in some they converse, friend-like; in some they discuss civil, in others religious matters; in other societies again, they talk obscenities; and so on. They admit their dependents into such one of these societies as each may desire, and call it heaven; but all of them, after being there a few hours, are wearied and depart, because those joys are external, and not internal: in this way, moreover, many are withdrawn from a belief in their doctrinal concerning intromission into heaven. As regards their worship in particular, it is almost like their worship in the world; as in the world, it consists in masses, not performed in the common language of spirits, but in one composed of lofty-sounding words, which induce an external devoutness and awe, and are utterly unintelligible. In like manner they adore saints, and expose idols to view; but their saints are no where to be seen, for all those who have sought to be worshipped as gods, are in hell; the rest who did not seek it, are among common spirits. This their prelates know, for they seek and find them, and when found they despise them; yet conceal it from the people, that the saints may still be worshipped as tutelar gods, but that the primates themselves, who rule over the people, may be worshipped as the lords of heaven. In like manner, moreover, they multiply churches and monasteries as they did in the world, they scrape together riches, and accumulate costly things, which they hide in cellars; for costly things exist in the spiritual, as well as in the natural world, and far more abundantly. In like manner they send forth monks, to allure the Gentiles to their religion, in order that they may subject them to their rule. They com-

monly have towers of espial erected in the middle of their assemblies, from which they are enabled to enjoy an extended vision into all the surrounding region: and moreover, by various means and arts they establish for themselves communications with persons far and near, joining in league with them, and drawing them over to their own party. Such is their state in general; but as to particulars, many prelates of that religion take away all power from the Lord, and claim it for themselves, and doing this, they acknowledge no Divine. They still counterfeit a devoutness in externals; yet this devoutness in itself is profane, because in their internals there is no acknowledgement of the Divine. Hence it is that they communicate with certain societies of the ultimate heaven by a devout external, and with the hells by a profane internal, so that they are at once in either (utrobivis): on which account, moreover, they allure simple good spirits, and appoint them habitations near themselves, and also congregate evil spirits, and dispose them around the society in all directions, by the simple good conjoining themselves with heaven, and by the evil with hell. Hence they are enabled to accomplish abominations, which they perpetrate from hell. For the simple good who are in the ultimate heavens, look only to their devotional external, and their very devout adoration of the Lord in outward things, but they see not their wickedness, and therefore they favour them, and this *favour from the good* is their greatest protection; yet in process of time they all recede from their devout external, and then, being separated from heaven, they are cast into hell. It may now be known in some degree, what manner of men they of the Babylon are in the other life. But I am aware that they who are in this world, and have no idea of man's state after death, of heaven, or of hell, but an inane and an empty one, will wonder at the existence of such things in the spiritual world. But, that man is equally a man after death, that he lives in fellowships as he did in the world, that he inhabits houses, hears preaching in churches, discharges duties, and sees things in that world, similar to those in the former world he has left, may appear from all that has been said and shewn of the things I have heard and seen, in the work on HEAVEN AND HELL.

57. I have spoken with certain of that nation, concerning the keys given to Peter; whether they believed that the power of the Lord over heaven and earth was transferred to him? and because this was a fundamental of their religion, they vehemently insisted on it, saying, that there was no doubt about it, because it was manifestly said so. But when I asked them whether they knew that in each expression of the Word there

is a spiritual sense, which is the sense of the Word in heaven, they said at first, that they did not know it, but afterwards they said they would inquire; and on inquiring, they were instructed that there is a spiritual sense within each expression of the Word, which differs from the sense of the letter, as spiritual differs from natural; and they were also instructed that no person named in the Word is named in heaven, but that some spiritual thing is there understood in place of him: finally, they were informed, that instead of Peter in the Word is understood the truth of the faith of the church, derived from the good of charity, and that the same is understood by a rock, which is there named with Peter, for it is said, "*Thou art Peter, and upon this rock will I build my Church,*" Matt. xvi. 18; by which is not understood that any power was given to Peter, but that power is the property of truth derived from good, for in the heavens, all power is in truth from good, or from good by means of truth, and since all good, and all truth are from the Lord, and nothing from man, that all power is from the Lord. When they heard this, they replied indignantly, that they wished to be certain whether or no that spiritual sense is contained in the words, whereupon the Word which is in heaven was given them, in which Word there is not the natural sense, but the spiritual, because it is for the angels, who are spiritual; (that there is such a Word in heaven, may be seen in the work on HEAVEN AND HELL, n. 259 to 261;) and when they read it, they saw manifestly that Peter is not named there, but truth from good, which proceeds from the Lord, instead of him. (p) Seeing this, they rejected it with anger, and would have torn it in pieces with their teeth, had it not instantly been taken away from them. Hence they were convinced, although unwilling to

(p) FROM THE ARCANÆ CÆLESTIA. That the twelve disciples of the Lord represented the church as to the all of truth and good, or of faith and love, as in like manner did the twelve tribes of Israel, n. 2179, 3354, 3488, 3858, 6397. That Peter, James, and John, represented faith, charity, and the goods of charity, c. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. That the keys of the kingdom of heaven being given to Peter, signifies that all power is given to truth from good, or to faith from charity, proceeding from the Lord; thus that all power belongs to the Lord, n. 6344. That a key signifies the power of opening and shutting, n. 9410. That all power is in good by truths, or in truths from good, proceeding from the Lord, n. 3091, 3563, 6344, 6413, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182. That a rock in the Word signifies the Lord as to Divine Truth, n. 8581, 10580. That all names of persons and places in the Word signify things and states, n. 768, 1888, 4310, 4442, 10329. That their names do not enter heaven, but are turned into the things they signify, and that they cannot be pronounced in heaven, n. 1878, 5225, 6516, 10216, 10282. The delicate fitness of the internal sense of the Word, where mere names occur in the letter, illustrated by examples, n. 1224, 1264, 1888.

be convinced, that that power is the property of the Lord alone, and cannot belong to any man because it is a Divine Power.

58. *Where their habitations in the spiritual world have hitherto been.* It was said above, n. 48, that all the nations and people in the spiritual world were seen to be thus arranged ;—collected in the middle those who are called the Reformed ; around this middle, those of the Papal religion ; the Mahometans beyond them ; and the various Gentiles in the outmost circuit. Hence it may appear that the Papists formed the nearest circumference around the Reformed in the centre. The reason of this was, that they who are in the light of truth from the Word are in the centre, and they who are in the light of truth from the Word are also in the light of heaven, for the light of heaven is from Divine Truth, of which the Word is the continent. That the light of heaven is from Divine Truth, may be seen in the work on HEAVEN AND HELL, n. 126 to 140, and That it is Divine Truth, n. 303 to 310. Light, moreover, proceeds from the centre towards the circumferences, and illuminates. Hence it is that the Papists proximately surround the centre, for they have the Word, and it is also read by the rulers of their church, though not by the people. This is the reason why the Papal nation in the spiritual world have habitations around those who are in the light of truth from the Word. Their manner of dwelling, before their habitations were utterly destroyed, and made into a desert, shall now be told. The greatest part of them dwelt in the south and in the west ; only a small part in the north and in the east. In the SOUTH dwelt those, who had been possessed of more powerful abilities than their fellows in the world, (*polluerunt ingenio*), and had more confirmed themselves in their own religion. Great numbers of the rich and the noble also dwelt there, in habitations which were not above the earth's surface, but which, from dread of robbers, were subterranean, and were guarded at the entrances. In that quarter, moreover, there was a great city, extending nearly from east to west, and somewhat into the west, situated very near the centre where the Reformed were. Myriads of men or spirits tarried in that city. It was full of churches and monasteries. The ecclesiastics also carried into it all the treasures which they were enabled by their various artifices to scrape together, and they hid them in its cells and subterranean crypts, which were so curiously formed, that no one besides themselves could enter them, for they were disposed around in the form of a labyrinth. On the treasures there amassed, in the full confidence that they could never be destroyed, they had set their hearts. When I saw those crypts

I was amazed at the art displayed in constructing them, and increasing them without end. The most of those who call themselves members of the society of Jesus were there, and cultivated amicable relations with the rich who dwelt in their neighbourhood. Towards the east in that quarter was the session where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience. (see above, n. 56.) Thus much of their habitations in the southern quarter. In the NORTH, dwelt those who had been possessed of less powerful abilities, and had less confirmed themselves in their own religion, because they were in an obscure faculty of discerning, and thence in blind faith. The multitude was not so great there as in the south. The chief part of them dwelt in a great city, extending lengthwise from the angle of the east to the west, and also some little into the south. It also was full of churches and monasteries. On its outmost side which was near the east dwelt many of various religions, and also some of the Reformed. A few places, moreover, beyond the city in that quarter, were occupied by the Papists. In the EAST dwelt those, who had been in the greatest delight of ruling in the world, and at the same time in somewhat of natural lumen; they appeared there on mountains, but only in the quarter which faces the north; there were none in the other part which faces the south. In the angle towards the north, there was a mountain, on whose summit they had placed a certain person of unsound mind, whom, by communications of the thoughts, which are known in the spiritual, but unknown in the natural world, they were enabled to inspire to command any thing they chose; and they gave out that he was the very god of heaven, appearing under a human form, and thus paid him divine worship. They did this, because the people were desirous of seceding from their idolatrous worship, wherefore, they devised it as a means of keeping them in obedience. That mountain is understood in Isaiah xiv. 13, by "*the mountain of convention in the sides of the north,*" and those on the mountains are there understood by Lucifer, verse 12; for such of the Babylonish crew as dwelt in the east, were in greater lumen than others, which lumen also, they had prepared for themselves by artifice. They once appeared to be building a tower, whose head should reach to the very heaven where the angels are, but the appearance was a mere representative of their machinations; for machinations are presented in the spiritual world, before the eyes of those who stand at a distance, by many *representatives*, which yet do not exist actually to those who are busied in the machinations: in that world,

this is a common thing. By this appearance it was given me to know what *the tower whose head should be in heaven, whence the place was called Babel*, Gen. xi. 1 to 10, signifies. Thus much for their habitations in the east. In the **WEST**, in front, dwelt those of that religion who had lived in the dark ages, for the most part under-ground, one progeny beneath another. The whole anterior tract, which looked to the north, was, as it were, excavated, and filled with monasteries; the entrances to them lay through caverns, closed at top, through which they went out and in. They rarely spoke with those who lived in the following ages, being of a different disposition, and not so craftily wicked, for as, in their times, there was no contention with the Reformed, there was therefore less of the craft and malice of hatred and revenge. In the western quarter beyond that tract, were many mountains, on which dwelt the wickedest of that nation, who denied the Divine in their hearts, and yet orally professed their belief in Him, and gesticulated their adoration of Him more devoutly than others. They who were there, devised nefarious artifices to keep the vulgar under the yoke of their sway, and also to force others to submit to that yoke: these artifices I may not describe, they are so unspeakably wicked. In general they are such as are mentioned in the work on **HEAVEN AND HELL**, n. 580. The mountains on which they dwelt, are understood in the Apocalypse by the seven mountains, and the dwellers themselves are described by the woman sitting upon the scarlet beast: "*I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads, and ten horns: she had on the forehead a name written, mystery, Babylon the great, mother of the whoredoms and abominations of the land: the seven heads are seven mountains, on which the woman sitteth.*" Apoc. xvii. 3, 5, 9. By a woman in the internal sense, is understood the church; here in the opposite sense, a profane religion; by the purple beast, the profanation of celestial love; by the seven mountains, the profane love of ruling. Thus much of their habitations in the west. The reason why they dwell distinct according to quarters is, because all in the spiritual world are carried into that quarter, and into that part of it, which corresponds to their affections and loves, and no one to any other place; concerning which see the work on **HEAVEN AND HELL**, where it treats Of the four quarters of heaven, n. 141 to 153. In general, all the consultations of the Babylonish race tend to this, that they may dominate, not only over heaven, but over the whole earth, and thus that they may possess heaven and earth, obtaining each by means of the other. To effect this, they continually devise

and hatch new laws, and new doctrinals. They make the same endeavour also in the other life as they made in the world, for every one after death is such as he was in the world, most especially as regards his religion. It was granted me to hear certain of the primates consulting about a doctrine, which was to be a law to the people: it consisted of many articles, but they all tended to one thing; fraudulent dominion over the heavens, and the earth, and the ascription of all power to themselves, and of none to the Lord. These doctrinals were afterwards read before the bystanders, and thereupon, a voice was heard from heaven, declaring, that they were dictated from the deepest hell, though the hearers knew it not; which was further confirmed by this; a crowd of devils from that hell, of the blackest and direst appearance, ascended, and tore those doctrinals from them, not with their hands, but with their teeth, and carried them down to their own hell; to the amazement of those who saw it.

59. *Why they were there tolerated, until the day of the last judgment.* The reason was, because it is of Divine order that all who can possibly be preserved, shall be preserved, even until they can no longer remain among the good. All those, therefore, who can imitate spiritual life in externals, and present it, to appearance, in a moral life, as if it were really within, whatever they may be as to love and faith in internals, are preserved; as are those also, who have outward, though they have not inward, sanctity. Such were many of that nation, for they could discourse piously with the vulgar, and adore the Lord devotionally with them, could implant religion in their minds, and lead them to think of heaven and hell, and could uphold them in doing good (bona), by preaching works. Thus they were enabled to lead numbers to a life of good, and therefore into the way to heaven; on which account also, many of that religion were saved, although few of their leaders; the leaders being such as the Lord means by "*false prophets, who come in sheep's clothing, but inwardly are ravening wolves,*" Matt. vii. 15. By prophets, in the internal sense of the Word, are understood those who teach truth, and lead to good by means of it; and by false prophets, those who teach the false, and seduce by means of it. They are also like the scribes and pharisees, who are described by the Lord in these words, "*They sit in Moses' seat; all things that they bid you observe, observe and do, but do not according to their works, for they say and do not; all their works they do to be seen of men; they shut up the kingdom of heaven against men, but go not in themselves: they eat widows' houses, for a pretence pouring forth long prayers. Woe unto you, hypocrites, ye make clean the outside of the cup and platter, but within*

“*they are full of rapine and iniquity ; cleanse first the inside of the cup and platter, that the outside may be clean also : ye are like whited sepulchres, which appear outwardly beautiful, but within are full of the bones of the dead : thus ye outwardly appear just before men, but within ye are full of hypocrisy and iniquity,*” Matt. xxiii. 1 to 34. Another reason moreover why they were there tolerated was, because every man after death retains the religion he has made his own (imbuited) in the world ; into which therefore, when first he comes into the other life, he is yielded up. Now with this nation, the religious principle was implanted by those who gave an oral preference to sanctity, and feigned holy gestures, and moreover, impressed the people with a belief in their power of saving ; on which ground also they were not removed, but were preserved among their own. But the principal reason was, that all are preserved from one judgment to another, who live the semblance of a spiritual life in externals, and imitate, as it were internal piety and sanctity ; all, indeed, from whom the simple may receive instruction and guidance : for the simple in faith and heart look no farther than to what is external, and apparent before the eyes. Hence all such were tolerated from the commencement of the Christian church, until the day of the last judgment. (That a last judgment has existed twice before, and now exists for the third time, was shewn above). Of the whole of these the former heaven consisted, and they are understood in the Apocalypse xx. 5, 6, by “*those who are not of the first resurrection ;*” but since they were such as they are above described, that heaven was destroyed, and they of the second resurrection were cast out. But it ought to be known that they only were preserved who suffered themselves to be held bound by laws both civil and spiritual, they being capable of living together in society ; howbeit, they who could not be restrained by those laws were not preserved, but were cast into hell long before the day of the last judgment : for societies are continually purified from, and defended against such. Hence, they who led a wicked life, who enticed the vulgar into the commission of evils, and entered on abominable arts, such as exist among spirits in the hells, (see the work on HEAVEN AND HELL, n. 580), were cast out of societies, and this in *their* turns. In like manner also the inwardly good are removed from societies, lest they should be contaminated by the inwardly evil ; for the good perceive the interiors, and therefore pay no regard to the exteriors, except just so far as they agree with the interiors ; they are sent in *their* turns, to places of instruction (concerning which see the work on HEAVEN AND HELL, n. 512 to 520), and are carried thence into heaven ; for the new heaven is formed of them,



and they are understood by "*those who are of the first resurrection.*" Thus much is here declared, in order that it may be known why so many of the Papal religion were tolerated and preserved until the day of the last judgment; but more will be said on the same subject in the following article, where the first heaven which passed away is to be treated of.

60. *The mode in which they were destroyed, and their habitations made a desert.* This I will here describe in few words; more fully in the explication on the Apocalypse. That the Babylon there treated of has been destroyed, no one but he who saw it can know, and to me it was given to see how the last judgment was brought about and thoroughly accomplished upon all, especially upon those of the Babylon. I, therefore, will describe it. This was granted me, principally in order to reveal to the world that all the things predicted in the Apocalypse are divinely inspired, and that the Apocalypse is a prophetic book of the Word; for if this, and at the same time the internal sense which there is in each expression of that book, as in each expression of the Prophets of the Old Testament, were not revealed to the world, that book might possibly be rejected, on account of being not understood; which would further make men totally incredulous of its contents, nay, of any such thing as a last judgment to come: in which disbelief those of the Babylon would confirm themselves more strongly than others. Lest this should be, it pleased the Lord to make me an eye-witness. But the whole of what I saw of the last judgment upon those of the Babylon, in other words, of the destruction of the Babylon, being in itself sufficient to fill a volume, cannot be here adduced: in this place I shall merely relate certain general aspects of it, reserving the particulars for the explication on the Apocalypse. Inasmuch as the Babylonish nation was settled in, and extended over, many tracts in the spiritual world, and had formed to itself societies in all the quarters, I will describe in regular succession the mode in which it was destroyed in each several quarter.

61. Destruction was effected after visitation, for visitation always precedes. The act of exploring what the men are, and moreover the separation of the good from the evil, is visitation; and the good are then removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the last judgment was at hand, and trembling seized them all. Then those in the SOUTHERN QUARTER, and especially in the great city there, (see n. 58), were seen running to and fro, some with the intention of be-taking themselves to flight, some of hiding themselves in the

crypts, others of hiding in the cellars and caves beside their treasures, out of which others again carried any thing they could lay their hands on. But after the earthquakes there burst up an ebullition from below, (*ab inferiori*) which overturned everything in the city and in the region round it. After this ebullition came a vehement wind from the east, which laid bare, shook, and overthrew every thing to its foundations, upon which all who were there were led forth, from every part, and from all their hiding-places, and cast into a sea of black waters: those who were cast into it, amounted to many myriads. Afterwards, from that whole region, a smoke ascended, as after a conflagration, and finally a thick dust, which was borne by the east wind to the sea, and strewn over it; for their treasures were turned into dust, with all those things they had called holy because they possessed them. This dust was strewn over the sea, because such dust signifies damnation. In the last place, there was seen, as it were a blackness flying over that whole region, which, when it was viewed narrowly, appeared like a dragon; a sign that the whole of that vast city and region was become a desert. This was seen, because dragons signify the falses of such a religion, and the abode of dragons signifies the desert *state* which remains after their overthrow; as in Jeremiah ix. 11.—x. 22.—xlix. 33.—Malachi i. 3. Certain persons were also seen to have, as it were a mill stone around their left arms, which was a representative of their having confirmed their abominable dogmas from the Word; a mill-stone signifying such *things*: hence it was plain what these words in the Apocalypse signify, “*The angel took up a stone, like a great mill-stone, and hurled it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall no more be found,*” Apoc. xviii. 21. But they who were in the session, which also was in that region, but nearer to the east, and in which they were consulting on the modes of enlarging their dominion, and of keeping the people in ignorance, and thence in blind obedience, (see above n. 58) were not cast into that black sea, but into a gulf which yawned into length and depth beneath and around them. Such was the accomplishment of the last judgment upon the Babylonians in the southern quarter. But the last judgment upon those in front in the WESTERN QUARTER, and upon those in the NORTHERN QUARTER, where the other great city stood, was thus effected. After great earthquakes, which rent everything in those quarters to the very foundations, (these are the earthquakes which are understood in the Word, in Matthew xxiv. 7.—Luke xxi. 11.—likewise Apoc. vi. 12.—viii. 5.—xi. 13.—xvi. 18, and in the prophecies of the Old Testament, and not any earthquakes in

this world) an east wind went forth by the way of the south, through the west, into the north, despoiling the whole region, first that part of it in front in the western quarter, where the people of the dark ages dwelt underground, and afterwards the great city, which extended from that quarter, quite through the north, to the east, and laid it bare so utterly, that all things were exposed to view. But because there were not such riches there, no ebullition, and sulphurous treasure-consuming fire, were seen, but mere overturn and destruction, and at length exhalation of the whole into smoke; for the east wind went forth continually, blowing to and fro; it overthrew, it destroyed all things, and blew them clean away. The monks and common people were led forth to the amount of many myriads; some were cast into the black sea, on that side of it which faces the west; some into the great southern gulf, mentioned above; some into a western gulf, and some into the hells of the Gentiles, for a part of those who lived in the dark ages were idolaters, like the Gentiles. A smoke also was seen to ascend from that region, and to proceed as far as the sea; over which it hovered, depositing a black crust there; for that part of the sea into which they were cast, was encrusted over with the dust and smoke, into which their dwellings and their riches had been reduced; wherefore that sea has no longer a visible existence, but in its place is seen, as it were a black soil, and their hell is under it. The last judgment upon those who dwelt upon the mountains in the EASTERN QUARTER (see n. 58), was thus accomplished. Their mountains were seen to subside into the deep, and all those who were upon them to be swallowed up; and he whom they had placed upon one of the mountains, and whom they proclaimed to be god, was seen to become first black, then fiery, and with his *worshippers* to be cast headlong into hell. For the monks of the various orders who dwelt upon those mountains, declared that he was god and that they were Christ, and wherever they went, they took with them the abominable persuasion that themselves were Christ. Finally, judgment was accomplished upon those who dwelt more remotely in the WESTERN QUARTER, upon the mountains there, and who are understood by the woman sitting upon the scarlet beast, who had seven heads which are seven mountains, of whom also something is related at n. 58. Their mountains too were seen, of which some yawned open in the middle, and the apertures widened into huge spiral gulfs, into which those on the mountains were cast. Other mountains were torn up by their foundations, and turned upside down, so that summit and basis were inverted; those who were thence in the plains were

inundated as with a deluge, and covered over, and those who were among them from other quarters were cast into gulfs. But the things now related are only a small part of all I saw; more will be given in the explication on the Apocalypse. They were brought about and thoroughly accomplished in the beginning of the year seventeen hundred and fifty-seven. As regards the gulfs into which the whole of the *Babylonians* were cast, excepting those who were cast into the black sea, they are many in number. Four of them were discovered to me; one great gulf in the southern quarter, to the east there; another in the western quarter, to the south; a third in the western quarter, to the north there; a fourth still further in the angle between the west and the north: the gulfs and the sea are their hells. These were seen, but in addition to these there are many more, which were not seen; for the hells of the Babylonish nation are distinct according to the various profanations of spiritual things, which belong to the good and the truth of the church.

62. Thus now was the spiritual world freed from such spirits, and the angels rejoiced on account of its liberation from them, because they of the Babylon infested and seduced whomsoever they could, and in that world more than in this, their cunning being more mischievous there, because they are spirits; for it is the spirit of each in which all his wickedness is hidden, since the spirit of the man is what thinks, wills, intends, and devises. Many of them were explored, and it was found that they had no belief in any thing at all, and that the abominable lust of seducing, the rich for the sake of their riches, and the poor for the sake of dominion, was rooted in their minds, and that they kept all men in the densest ignorance in order to obtain that end; thus blocking up the way to light, and therefore the way to heaven: for the way to light and to heaven is obstructed, when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, invalidated, and taken away.

63. *That such among them as were in the affection of truth from good were preserved.* Those of the Papal religion who lived piously, and were in good, although not in truths, and still from affection desired to know truths, were taken and carried into a certain region, in front in the western quarter, near the north, habitations being given them, and societies of them instituted there, and then priests from the Reformed were sent thither, who instructed them from the Word, and as they are instructed, they are accepted into heaven.

64. *Of the state of those hereafter who come thence from the*

*countries from the earth.* Since the last judgment is now accomplished, and all things are reduced by the Lord into order through means of it, and since all who are inwardly good are taken into heaven, and all who are inwardly evil are cast into hell, it is no longer permitted them, as heretofore it was, to form societies below heaven and above hell, or to have any thing in common with other spirits, but as soon as ever they come thither, that is, at the death of each of them, they are altogether separated, and after passing a certain time in the world of spirits, they are carried into their own places. They therefore who profane holy things, that is who claim for themselves the power of opening and shutting heaven, and of remitting sins, (which are powers belonging to the Lord alone), and who place Papal bulls on an equality with the Word, and have dominion for an end, are henceforth carried away into that black sea, or into those gulfs, which are the hells of profaners. But it was declared to me from heaven, that those of that religion who are of such a nature, do not look at all to the life after death, because they deny it in their hearts, but that they look solely to the life in the world; and that hence they care not a straw (floccipendunt) for this lot of theirs after death, which yet is to endure to eternity, but laugh at it, as a thing of nought.

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#### OF THE FORMER HEAVEN AND ITS ABOLITION.

65. IT is said in the Apocalypse, "*I saw a great throne, and One sitting upon it, from whose face the heaven and the land fled away, and their place was not found,*" xx. 11. And afterwards, "*I saw a new heaven and a new land; the first heaven and the first land had passed away,*" xxi. i. That a new heaven and a new land, after the passing away of the former heaven and the former land, do not mean the visible heaven or the land we inhabit, but an angelic heaven and a church, was shewn above in the first article, and also in those which follow it. For the Word in itself is Spiritual, and therefore treats of spiritual things; spiritual things being those which are proper to heaven and the church; these are expounded by natural things in the sense of the letter, because natural things serve as a basis to spiritual things, without which basis the Word would not be a Divine Work, because it would not be complete; for the natural, which is the ultimate in Divine Order, completes, and makes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its foun-

dation. Now whereas men have thought of the contents of the Word from a natural and not from a spiritual ground, therefore, by the heaven and the land which are mentioned here and elsewhere, they have understood none other than the sky and land which exist in the world of nature; hence it is that they all expect the passing away and destruction of these, followed too by a creation of new ones. But lest they should expect this everlastingly, from age to age in vain, the spiritual sense of the Word is opened, that thus it may be known what is understood by much in the Word, which, when thought of naturally, does not enter the understanding, and, at the same time, what is understood by the heaven and the land which will pass away.

66. But before shewing what is understood by the first heaven and the first land, it ought to be known, that by the first heaven is not understood the heaven formed of those who have become angels from the first creation of the world to the present time, for that heaven is abiding, and endures to eternity; for all who enter heaven are under the Lord's protection, and he who has once been received by the Lord, can never be plucked away from Him. But by the first heaven is understood a heaven which was composed (*conflatum*) of others than those who have become angels, and for the most part of those who could not become angels. Who they were, and what, shall be told in the following pages. This heaven it is, of which it is said, that it "passed away." It was called heaven, because they who were in it dwelt on high, forming societies upon rocks and mountains, and living in similar to natural delights, but never in any that were spiritual; for very many who depart from the earth into the spiritual world, believe themselves in heaven, when they are on high, and in heavenly joy, when they are in world-like delights. Hence it was called heaven, but "the first heaven which passed away."

67. It is moreover to be noted, that this heaven which is called the first, did not consist of any who had lived before the Lord's coming into the world, but that all who composed it lived after His coming, for (as was shewn above, n. 33 to 38) a last judgment is effected at the end of every church, a former heaven being then abolished, and a new heaven created or formed; for all who led an outwardly moral life, and lived in piety and sanctity that was external, although not internal, were tolerated from the beginning to the end of the church, and this so long as the internals which belong to the thoughts and intentions could be held in bonds by the laws of society, civil and moral; but at the end of the church their internals are unveiled, and the judgment is then effected upon

them. Hence it is, that a last judgment has been effected upon the inhabitants of this planet twice before, and now is, for the third time (see n. 46); thus also a heaven and a land have twice passed away, and a new heaven and a new land have been created; for the heaven and the land are the church in either world, as shewn above, n. 1 to 5. Hence it is plain, that the new heaven and the new land, mentioned in the prophets of the Old Testament, are not that new heaven and new land mentioned in the Apocalypse, but that the former existed from the Lord when He was in the world, and that the latter exist from Him now. Concerning the heaven and the land in the prophets of the Old Testament, it is thus written, "*Behold I am about to create a new heaven and a new land, neither shall the former be remembered,*" Isaiah lxi. 17. And in another place, "*I am about to make a new heaven and a new land,*" Isaiah lxvi. 22; besides what is said in Daniel.

68. Since the first heaven which passed away is the subject now treated of, and since no one knows any thing concerning it, I will describe it in order.

I. Of whom the first heaven consisted.

II. What kind of heaven it was.

III. How it passed away.

69. *Of whom the first heaven consisted.* The first heaven was composed of all upon whom the last judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits, (concerning which world see the work on HEAVEN AND HELL, n. 421 to 520), nor upon any who were yet living *in this world*, but solely upon those who had made to themselves the likeness of a heaven, of whom the greater part were on mountains and rocks; these also were they whom the Lord meant by the goats, which he placed on the left, Matthew xxv. 32, 33, and following verses. Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mahometans and Gentiles, who had all formed to themselves such heavens in their own places. What manner of men they were shall be told in few words. They were those who lived in the world in external, and never in internal, sanctity; who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine Laws, therefore, who were external or natural, and not internal or spiritual men; who also were in the doctrinals of the church, and were able to teach them, but whose lives were not accordant with them; and who filled various offices, and did uses, but not for the sake of uses. These, and all throughout the whole world who were like them, and lived after the Lord's

coming, constituted the first heaven. This heaven therefore was such as the world and church upon earth is, among those who do good, not because it is good, but because they fear the laws, and the loss of fame, honor, and lucre; they who do good from no other origin, do not fear God, but men, and are destitute of conscience. In the first heaven of the Reformed, there was a large proportion of spirits, who believed that man is saved by faith alone, and did not live the life of faith, which is charity; and who loved much to be seen of men. In all these spirits, so long as they were associated together, the interiors were closed, that they might not appear, but when the last judgment was at hand they were opened; and it was then found that inwardly they were obsessed by falses and evils of every kind, and that they were against the Divine, and were actually in hell: for every one after death is immediately bound to his like, the good to their like in heaven, but the evil to their like in hell, yet they do not go to them before the interiors are unveiled; in the meantime they may live together in society with those who resemble them in externals. But it is to be noted, that all who were inwardly good or spiritual, were separated from those *spirits*, and elevated into heaven, and that all who were outwardly, as well as inwardly, evil, were also separated from them, and cast into hell; and this from the time immediately succeeding the Lord's advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves, who constituted the first heaven, and who were of the kind above described.

70. There were many reasons why such societies, or such heavens were tolerated; the principal reason was, that by external sanctity, by external sincerity and justice, they were conjoined with the simple-good, who were either in the ultimate heaven, or were still in the world of spirits and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple-good, in the ultimate heaven, and in the world of spirits, look principally to externals, yet are not inwardly evil; wherefore if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate, upon which the superior heaven subsists, as upon its own basis. That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: "*The servants of the householder came and said unto him, Didst thou not sow good seed in thy field, whence then are the tares? and they said, Wilt thou then that we go and gather them up? but he said, Nay, lest, while ye gather up the tares,*



*"ye root up also the wheat with them; let both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into barns. He that hath sowed the good seed, is the Son of Man; the field is the world; the good seed are the sons of the kingdom, the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burnt with fire, so shall it be in the consummation of this age,"* Matt. xiii. 27 to 30, 37 to 40. The consummation of this age, is the last time of the church; the tares are those who are inwardly evil; the wheat are those who are inwardly good; the gathering the tares together, and binding them in bundles to burn, is the last judgment. (q) The like is understood in the same chapter by the Lord's parable of the fishes of all kinds, which were gathered together, and the good placed in vessels, but the bad cast away; concerning which it is also said, *"so shall it be in the consummation of the age; the angels shall go forth, and separate the evil from the midst of the just,"* verses 47, 48, 49. They are compared to fishes, because fishes in the spiritual sense of the Word, signify natural and external men, both good and evil; what the just signify may be seen below. (r)

71. *What kind of heaven it was*, may be concluded from the things already said of it; as also from this, that they who are not spiritual by an acknowledgement of the Lord, by a life of good, and by an affection of truth, and still appear as spiritual by external sanctity, by talk [sermocinatio] on Divine things,

(q) That bundles in the Word signify the arrangement of the truths and fables a man has, into series, thus also the arrangement of men in whom truths and fables are, n. 4686, 4687, 5339, 5530, 7408, 10303. That the Son of Man is the Lord as to Divine Truth, n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9087. That sons are the affections of truth from good, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; therefore, that the sons of the kingdom are those who are in the affections of truth from good; and the sons of evil, those who are in the affections of the false from evil; whence the latter are called tares, and the former good seed; for tares signify the false from evil, and good seed, truth from good; that the seed of the field is truth from good, in man, from the Lord, n. 1940, 3038, 3310, 3373, 10248, 10249. That seed in the opposite sense is the false from evil, n. 10248. That the seed of the field is also the nutrition of the mind by Divine Truth from the Word, and that sowing is instruction, n. 6158, 9272. That the consummation of the age is the last time of the church, n. 4535, 10622.

(r) That fishes, in the spiritual sense of the Word signify scientifics, which belong to the natural or external man, and hence also natural or external men, both evil and good, n. 40, 991. That animals of all kinds correspond with such things as are in man, n. 45, 46, 246, 714, 716, 719, 2179, 2180, 3519, 9280, 10609. That, in the Word, they to whom the Lord's justice and merit are attributed, are called just; they to whom self-justice and self-merit are attributed, are called unjust, n. 3648, 5069, 9263.

and by sincerities for the sake of themselves and the world, rush into the abominations which accord with their lusts, when they are left to their own internals; for nothing detains them, neither fear of God, nor faith, nor conscience. Hence it was, that as soon as ever they who were in the first heaven were yielded up into their own interiors, they were in open conjunction with the hells.

72. *The manner in which the first heaven passed away* was described before, in describing the last judgment upon the Mahometans and Gentiles, n. 50 to 51; and upon the Papists, n. 61, 62, 63, since they also in their own places were constituents of the first heaven. It remains that something be said of the last judgment upon the Reformed, who are also called Protestants and Gospellers, or of the manner in which the first heaven composed of them passed away; for (as was said above) judgment was effected upon those only of whom the first heaven consisted. After being visited, and yielded up into their own interiors, they were separated from each other, and divided into classes according to evils and their derivative falses, and according to falses and their derivative evils, and were cast into hells correspondent with their loves. Their hells surrounded the middle region on all sides, for the Reformed were in the middle, the Papists around them, the Mahometans around the Papists, and the Gentiles in the outmost circuit. (See n. 48.) Those who were not cast into hells, were ejected into deserts; yet there were some sent down to the plains in the southern and northern quarters, there to form societies, and be instructed and prepared for heaven; these are they who were preserved. But how all these things were accomplished, cannot be minutely described in this place, for the judgment upon the Reformed was of longer continuance than upon others, and was effected by successive changes. Now since much that is worthy of mention was then heard and seen, I will present the particulars in their own order in the explication on the Apocalypse.

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#### OF THE STATE OF THE WORLD, AND OF THE CHURCH HEREAFTER.

73. **THE** state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world, does not induce any change in the natural world as regards the outward form; so that the affairs of states, peace, treaties, and wars, with all other things which belong to societies of men, in general and in particular,

will exist in the future, just as they existed in the past. The Lord's saying, that "*in the last times there will be wars, and that nation will then rise against nation, and kingdom against kingdom, and that there will be famines, pestilences, and earthquakes in divers places,*" Matthew xxiv. 6, 7, does not signify that such things will exist in the natural world, but that things correspondent with them will exist in the spiritual world, for the Word in its prophecies does not treat of the kingdoms, or of the nations upon earth, or consequently of their wars, or of famines, pestilences, and earthquakes in nature, but of such things as correspond to them in the spiritual world; what these things are, is explained in the *ARCANA CŒLESTIA*, and a collection of passages on the subject may be seen below. (s) But as for the state of the church, this it is which will be dissimilar hereafter; it will be similar indeed in the outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now, will exist among the Gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, that is on spiritual things which relate to heaven, because spiritual liberty has been restored to him. For all things in the heavens and in the hells are now reduced into order, and all thinking which entertains or opposes Divine things inflows from thence,—from the heavens, all which is in harmony with Divine things, and from the hells, all which is opposed to them. But man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual liberty, or of influx: nevertheless it is perceived in heaven, and also by man himself when he dies. Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior Divine Truths are revealed by means of it; for man in his former state would not have understood them, and he who would have understood them, would have profaned them. That liberty is given to man by means of an equilibrium

(s) FROM THE *ARCANA CŒLESTIA*. That wars in the Word signify spiritual combats, n. 1659, 1664, 8295, 10455. That hence all the arms of war, as the bow, the sword, the shield, signify something of spiritual combat, n. 1788, 2686. That kingdoms signify churches as to truths and as to fables, n. 1672, 2547. That nations signify those in the church, who are in goods and who are in evils, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327. That famine signifies a defect of the knowledges of good and truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893. That it also signifies the desolation of the church, n. 5279, 5415, 5576, 6110, 6144, 7102. That pestilence signifies the vastation and consummation of good and truth, n. 7102, 7505, 7507, 7511. That earthquakes signify changes of the state of the church, n. 3355.

between heaven and hell, and, that man cannot be reformed except in freedom, may be seen in the work on **HEAVEN AND HELL**, n. 597 to the end.

74. I have had various converse with the angels, concerning the state of the church hereafter. They said, that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it ; but that still they have slender hope of the men of the Christian church, but much of some nation far-distant from the Christian world, and therefore removed from infesters [infestatores], which nation is such, that it is capable of receiving spiritual light, and of being made a celestial-spiritual man, and they said, that at this day interior Divine Truths are revealed in that nation, and are also received in spiritual faith, that is, in life and in heart, and that it worships the Lord.

THE END.

A CONTINUATION  
CONCERNING  
THE LAST JUDGMENT.

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A  
CONTINUATION  
CONCERNING THE  
LAST JUDGMENT,  
AND CONCERNING THE  
SPIRITUAL WORLD.

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FROM THE LATIN OF  
EMANUEL SWEDENBORG.

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A CONTINUATION  
CONCERNING  
THE LAST JUDGMENT.

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THAT THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

1. IN the former small work on the Last Judgment, the following subjects were treated of: That the day of the last judgment does not mean the destruction of the world, n. 1 to 5. That the procreations of mankind will never cease, n. 6 to 13. That heaven and hell are from mankind, n. 14 to 22. That all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, n. 23 to 27. That the last judgment must be, where all are together; therefore in the spiritual world, and not on the earth, n. 28 to 32. That the last judgment exists, when the end of the church is; and that the end of the church is, when faith is not, because charity is not, n. 33 to 39. That all the things, which are predicted in the Apocalypse, are at this day fulfilled, n. 40 to 44. That the last judgment has been accomplished, n. 45 to 52. Of the Babylon, and of its destruction, n. 53 to 64. Of the former heaven, and of its abolition, n. 65 to 72. Of the state of the world and of the church hereafter, n. 73, 74.

2. The subject of the last judgment is continued, principally that it may be known what the state of the world and the church was before the last judgment, and what the state of the world and the church has become since; also, how the last judgment was accomplished upon the Reformed.

3. It is a common opinion in the Christian world, that the universal heaven we see, and the universal earth we inhabit, will perish at the day of the last judgment, and that a new heaven and a new earth will become extant in their places; that the souls of men will then regain their bodies, and that man will thus again be man as he was before. This opinion has become matter of faith, because the Word has not been understood otherwise than according to the sense of its letter; (and it could not be understood otherwise, until its spiritual



sense was discovered,) also, because there is a wide-spread belief, that the soul is the mere breath exhaled by man, and that spirits, as well as angels, are as unsubstantial as the wind. While there was such a deficiency of understanding concerning souls, and concerning spirits and angels, the last judgment could not be thought of in any other manner. But when it comes to be understood, that a man is a man after death, just as he was a man in the world, with the sole difference, that then he is clothed with a spiritual, and not as before with a natural body; and further, that the spiritual body appears before those who are spiritual, even as the natural body appears before those who are natural, it may then also be understood, that the last judgment will not be in the natural, but in the spiritual world; for all the men who were ever born and have died, are together there.

4. When this is understood, then may the paradoxes be dissipated, which man would otherwise entertain on the state of souls after death, and their re-union with putrid corpses, and on the destruction of the created universe; in other words, on the last judgment. The paradoxes he would entertain on the state of souls after death, are these: that man was then like an exhalation, or like wind, or like ether; either that he was floating in the air, or permanent in no place, but in a somewhere, (in Ubi) which they call Pu; and that he saw nothing, because he had no eyes; heard nothing, because he had no ears; spoke nothing, because he had no mouth; and was therefore blind, deaf, and dumb; and that he was continually, and, it must be, sorrowfully, longing to regain those functions of the soul, from which all the joyousness of life proceeds, at the day of the last judgment: also, that the souls of all who have lived since the first creation, were in the same wretched state, and that the men of fifty or sixty ages ago, were likewise still floating in the air, or remaining in Pu, and awaiting the judgment; with other lamentable things.

5. I pass over paradoxes, similar to, and equally numerous with, these, which the man, who knows not that he is a man after death, as before it, must entertain concerning the destruction of the universe. But he who does know, that a man, after death, is not an exhalation, or a wind, but a spirit, and, if he has lived well, an angel in heaven, and that spirits and angels are men in a perfect form, may think from his intellect, of the future state, and the last judgment; rejecting the non-intellectual faith which harbours mere traditions: and may also with certainty conclude from his intellect, that the last judgment, which is predicted in the Word, will not exist in the

natural world, but in the spiritual world, where all are together : and furthermore, that whenever it does exist, it must be revealed, for the sake of the fidelity of the Word. [propter fidem Verbi.]

6. Put away from you the idea of the soul being an exhalation, and then think of your own state, or of the state of your friends, or of the state of your infants after death. Shall you not think you will be a living man, [quod victurus sis homo] and they likewise? And since there is no proper life without the senses, you cannot think otherwise than that they also see, hear, and speak ; which also accords with the inscriptions of those who erect monuments over deceased relations, and place them in heaven among the angels, in white garments, and in paradises. But if afterwards you relapse into the idea, that the soul is an exhalation, and has no sensitive life until after the last judgment, can you help being distracted when you think, "What, and where shall I be in the meantime? Shall I float in the air, or remain in Pu? Yet the preacher teaches me that after death I shall come among the blessed, if I have believed well, and lived well." You may believe then, as the truth is, that you are a man after death as well as before it, differing only, as spiritual differs from natural. Thus also, think all those who are believers in eternal life, without knowing anything of this hypothetic tradition on the soul.

7. From what has been said already, it may appear, that the last judgment cannot exist in the natural world, but may exist in the spiritual world. That it also has existed there, may be seen from the things related of it from sight, in the former small work *ON THE LAST JUDGMENT*, n. 45 to 72, and, will appear still further, from the particulars, about to be related from sight, of the last judgment upon the Reformed. He who attends, may also see it, from the new things which are now revealed concerning heaven, the Word, and the church. What man can draw such things from himself?

#### OF THE STATE OF THE WORLD AND OF THE CHURCH BEFORE THE LAST JUDGMENT, AND AFTER IT.

8. THAT the last judgment has been accomplished in the spiritual world, may appear from what has just been said : nevertheless, in order to know anything of the state of the

world and the church before and after it, a thorough knowledge of the following subjects is necessary.

I. What is understood by the former heaven and the former land which passed away. Apoc. xxi. 1.

II. Who, and what manner of men, those in the former heaven, and in the former land, were.

III. That before the last judgment was effected upon them, much of the communication between heaven and the world, therefore also between the Lord and the church, was intercepted.

IV. That after the last judgment the communication was restored.

V. That hence it is, that after the last judgment, and not sooner, revelations were made for the new church.

VI. That the state of the world and of the church before the last judgment was as evening and night, but after it, as morning and day.

9. I. *What is understood by the former heaven and the former land which passed away, mentioned in the Apocalypse xxi. 1.* The former heaven, and the former land there mentioned, neither mean a heaven visible to the eyes of men in the world, and a land inhabited by men; nor the former heaven, which is the abode of all those, since the first creation, who have lived well. But congregations of spirits are understood, who, between heaven and hell, had made seeming heavens [tanquam cœlos] for themselves: and inasmuch as all spirits and angels inhabit lands, as well as men, therefore, by the former heaven and the former land, these *seeming heavens themselves* are understood. The passing away of that heaven and that land was a thing seen, and it has been described from sight in the work *ON THE LAST JUDGMENT*, n. 45 to 72.

10. II. *Who, and what manner of men, those in the former heaven, and in the former land, were,* was described in the work *ON THE LAST JUDGMENT*; but inasmuch as on a knowledge of this subject, depends the understanding of what follows, who and what they were, shall again be told. All those who gathered themselves together underneath heaven, and in various places formed seeming heavens for themselves, and also called them heavens, were conjoined with the angels of the ultimate heaven, but only as to externals, not as to internals. For the most part they were the goats and those akin to them, who are named in Matthew xxv. 41 to 46; who, indeed, in the world had not done evils, for, morally, they had lived well; but they had not done goods from a good origin, for they had separated faith from charity, and hence, had not regarded evils as sins. Now, because in externals they had lived as Christians, they were

conjoined with the angels of the ultimate heaven, who were like them in externals, but unlike them in internals; they being the sheep, and in faith, yet in the faith of charity. On account of this conjunction they were necessarily tolerated; for the act of separating them, before the last judgment, would have brought ruin upon those who were in the ultimate heaven, who would have been drawn into destruction with them. This is what the Lord foretold in Matthew: "*Jesus spake a parable; the kingdom of the heavens is like unto a man who sowed good seed in his field: but while men slept, his enemy came, and sowed tares, and went away: when the blade was sprung up, and brought forth fruit, then appeared the tares also: so the servants of the householder coming, said unto him, Sir, didst not thou sow good seed in thy field? Whence then are the tares? Wilt thou then that we go and gather them up? But he said, Nay, lest, while ye gather up the tares, ye root up also the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. He who hath sown the good seed, is the Son of Man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of evil; the harvest is the consummation of the age: as therefore the tares are gathered together, and burned, so shall it be in the consummation of the age,*" xiii. 24 to 30, 37 to 40; the consummation of the age is the last time of the church; the tares are those who are inwardly evil; the wheat are those who are inwardly good; the gathering the tares together to burn, is the last judgment upon the evil; *the care* lest a separation before the last judgment should bring ruin upon the good, is signified by "lest in collecting the tares you should at the same time root up the wheat with them: suffer them both to grow till the harvest."

11. III. *That before the last judgment was effected upon them, much of the communication between heaven and the world, therefore between the Lord and the church, was intercepted.* All enlightenment comes to man from the Lord through heaven, and enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the interjacent moon. Wherefore, if any thing had been then revealed by the Lord, either it would not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now

since all these interposing congregations were dissipated by the last judgment, it is plain, IV. *That the communication between heaven and the world, or between the Lord and the church, has been restored.*

12. V. *Hence it is, that after the last judgment, and not sooner, revelations were made for the New Church.* For since communication has been restored by the last judgment, man is able to be enlightened and reformed; that is, to understand the Divine Truth of the Word, to receive it when understood, and to retain it when received, for the interposing obstacles are removed; and therefore John, after the former heaven and the former land passed away, said that he "*saw a new heaven and a new land, and then, the holy city Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband; and heard One sitting upon the throne, say, Behold I make all things new.*" Apoc. xxi. 1, 2, 5. That the church is understood by Jerusalem may be seen in the DOCTRINE CONCERNING THE LORD, n. 62 to 64. Concerning its new revelations see n. 65 of the same work.

13. VI. *That the state of the world and of the church before the last judgment was as evening and night, but after it, as morning and day.* When the light of truth does not appear, there is a state of the church in the world like evening and night; (that there was such a state before the last judgment, may appear from what is said in n. 11); but when the light of truth appears, and the truth is received, there is a state of the church in the world like morning and day. Hence it is, that these two states of the church are called evening and morning, and night and day, in the Word; as in the following passages: "*The Holy One said unto me. Until the evening (and) the morning (be) two thousand and three hundred; then the holy thing shall be justified,*" Dan. viii. 14. "*The vision of the evening and the morning is truth,*" Dan. viii. 26. "*There shall be one day, which is known to Jehovah, neither day nor night, for about the time of evening there shall be light,*" Zech. xiv. 7. "*One crying unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night,*" Isaiah xxi. 11, 12. Concerning the last time of the church, Jesus said, "*Watch, for ye know not when the Lord of the house will come, whether at evening, at midnight, at cock-crowing, or in the morning,*" Mark xiii. 35. "*Jesus said, I must work while it is day; the night cometh, when no one can work,*" John ix. 4; and elsewhere, as in Isaiah xvii. 14. Jer. vi. 4; 5. Psalm xxx. 6. Psalm lxxv. 9. Psalm xc. 6. Since such things are understood by evening and morning, therefore the Lord, in order to fulfil the Word, also was buried in the evening and rose again in the morning.

## OF THE LAST JUDGMENT UPON THE REFORMED.

14. The former work *ON THE LAST JUDGMENT* treated of the judgment upon those who are understood by the Babylon ; and somewhat of the judgment upon the Mahometans, and upon the Gentiles ; but not of the judgment upon the Reformed. It was said only, that the Reformed were in the middle, arranged there according to countries ; the Papists around them ; the Mahometans around the Papists, and the Gentiles, and peoples of various religions in the circumferences. The Reformed constituted the middle, or central region, because they read the Word, and worshipped the Lord, and hence had the greatest light : and spiritual light, proceeding from the Lord as a sun, which *sun* in its essence is Divine Love, extends itself in all possible directions, and enlightens even those who are in the extreme circumferences, opening *in them* the faculty of understanding truths, in as far as their religions allow them to be receptive. For spiritual light in its essence is Divine Wisdom, and it enters the intellect in man, in as far as, from knowledges received, he has the faculty of perceiving it ; and does not pass through spaces, like the light of the world, but through the affections and perceptions of truth, therefore, in an instant, to the last limits of the heavens. From these *affections and perceptions*, arise the appearances of spaces in the spiritual world. On this subject much may be seen in *THE DOCTRINE CONCERNING THE SACRED SCRIPTURE*, n. 104 to 113.

15. The last judgment upon the Reformed shall be described in the following order.

I. Upon whom among the Reformed the last judgment was effected.

II. Of the signs and visitations preceding the last judgment.

III. How the universal judgment was effected.

IV. Of the salvation of the sheep.

16. I. *Upon whom among the Reformed the last judgment was effected.* The last judgment was effected upon those only of the Reformed, who professed a *belief* in God, read the Word, heard sermons, partook of the sacrament of the supper, and did not neglect the solemnities of church-worship, in the world ; and yet thought that adulteries, various kinds of theft, lying, revenge, hatred, and the like, were allowable. These, although they professed a *belief* in God, still made no account of sins against Him ; though they read the Word, still they made no

account of the precepts of life in it ; though they heard sermons, still they paid no attention to them ; though they partook of the sacrament of the supper, still they desisted not from the evils of their former lives ; and though they did not neglect the solemnities of worship, still they amended their lives in nothing. Thus they lived as if from religion in their externals, yet were totally destitute of it in their internals. These are they who are understood by the Dragon in the Apocalypse xii. ; for it is there said of the Dragon, that it was seen in heaven, that it fought with Michael in heaven, and that it drew down the third part of the stars from heaven ; which things are said, because these spirits, by means of the profession of a belief in God, by reading the Word, and by outward worship, communicated with heaven. These same spirits are understood by the goats in Matthew xxiv. ; to whom it is not said that they did evils, but that they omitted to do goods ; and all such omit to do goods which are goods, because they do not shun evils as sins, and, because, although they do not commit them, they think them allowable, and therefore commit them in spirit, and in body, too, when they can.

17. Upon all such among the Reformed the last judgment was effected, but not upon those, who did not believe in God, who contemned the Word, and rejected from their hearts the holy things of the church, for all these, so soon as ever they went from the natural into the spiritual world, were cast into hell.

18. All who lived like Christians in externals, and made no account of a Christian life, were outwardly in unity with the heavens, but inwardly with the hells, and since they could not be torn away instantaneously from their conjunction with heaven, they were detained in the world of spirits, which is mediate between heaven and hell, and it was there permitted them to form societies, and to live together as in the world ; and by arts unknown in the world, to cause splendid appearances, and by this means to persuade themselves and others, that they were in heaven ; from the outward appearance, therefore, they called their societies heavens. The heavens and the lands in which they dwelt, are understood by the former heaven, and the former land which passed away, Apoc. xxi. 1.

19. In the meantime, so long as they remained there, the interiors of their minds were closed over, and the exteriors were opened ; by which means, their evils, which united them with the hells, were not apparent. But on the approach of the last judgment, their interiors were unclosed, and they then appeared before all, such as they really were ; and since they

then acted in unity with the hells, they were no longer able to simulate Christian lives, but rushed with delight into evils and crimes of every description, and were turned into devils, and, moreover, were seen as such, some black, some fiery, and some livid like corpses; those who were in the pride of self-intelligence, appearing black; those who were in the furious love of ruling over all, appearing fiery; and those who were in the neglect and contempt of truth, appearing livid like corpses. Thus were the scenes of those theatres changed.

20. The Reformed constitute the inmost part or middle region of the world of spirits, which is mediate between heaven and hell, and are there arranged according to countries. In the centre of this middle region are the English; towards the south and the east of it are the Dutch; towards the north, the Germans; towards the west and the north, the Swedes; and towards the west, the Danes. But those only, who have led lives of charity and its faith, are in that middle region: many societies of them dwell there. Surrounding them are those of the Reformed, who have not led lives of faith and charity: these are they who made seeming heavens to themselves. But there is a different arrangement of all in heaven, as well as of all in hell. The reason why the Reformed constitute the middle is, because the Word is read, and the Lord is worshipped among them, in consequence of which, the light is greatest where they are; and thence, as from a centre, this light is propagated to, and enlightens, all the circumferences. For the light in which spirits and angels are, proceeds from the Lord as a Sun, and this Sun, in its essence, is Divine Love, and the light which proceeds from it, in its essence, is Divine Wisdom: all the spirituality [*omne spirituale*] of that world is derived from it. Concerning the Lord, as the Sun of the spiritual world, and concerning the light and heat of that Sun, see the work on **HEAVEN AND HELL**, n. 116 to 140.

21. Every arrangement of the societies in that world, is an arrangement according to the differences of love; the reason of which is, that love is the life of man, and the Lord, Who is Divine Love Itself, arranges them according to receptions of it; and the differences of loves are innumerable, and known to no one, but the Lord alone. He so conjoins the societies, that they all lead, as it were, one life of man; the societies of the heavens, one life of celestial and spiritual love; the societies of the hells, one life of diabolical and infernal love; the heavens and the hells He conjoins by oppositions. On account of this arrangement, every man, after death, goes into the society of his own love, and cannot go into any other, for his love opposes



it. Hence it is, that they who are in spiritual love are in heaven, but that they who are in mere natural love are in hell. Spiritual love is entirely and only implanted [unice inditur] by a life of charity, and natural love remains natural, if a life of charity is omitted; and natural love, if it is not subjected to spiritual love, is opposed to it.

22. From these particulars it may appear, upon whom of the Reformed, the last judgment was effected;—that it was not upon those who were in the centre, but upon those who were around it: whose external morality, as was said above, gave them the outward appearance of Christians, while inwardly they were not Christians, because they were destitute of spiritual life.

23. *Of the signs and visitations preceding the last judgment.* There was seen, as it were a stormy cloud upon those who had formed to themselves seeming heavens, which appearance resulted from the presence of the Lord in the angelic heavens above them, especially from His presence in the ultimate heaven, lest any of the *angels* of that heaven, in consequence of conjunction with these spirits, should be carried away, and perish with them. The superior heavens moreover were brought down nearer to them, by means of which, the interiors of those upon whom the judgment was about to come were disclosed; on which disclosure, they appeared no longer like moral Christians, as before, but like demons; in tumults, and in mutual strife, about God, the Lord, the Word, faith, and the church; and because their concupiscences to evils were then let loose, they rejected all these subjects with contempt and ridicule, and rushed into every kind of enormity. Thus the state of those heavenly inhabitants was changed. Then at the same time, all their splendid appearances, which they had made to themselves by arts unknown in the world, vanished away; their palaces were turned into vile huts; their gardens into stagnant pools; their temples into heaps of rubbish; and the very hills they inhabited into mounds of gravel, and into other similar things, which corresponded to their depraved dispositions and lusts. For all the visible things of the spiritual world, are the correspondences of the affections of spirits and angels. These were the signs of the coming judgment.

24. As the disclosure of the interiors increased, so the order among the inhabitants was changed and inverted. Those who were most potent in reasonings against the holy things of the church, rushed into the middle, and assumed the dominion; and the rest, who were less potent in reasonings, receded to the circumferences, and acknowledged those who were in the middle, as their tutor-angels. Thus they banded themselves into the form (facies) of hell.

25. These changes of their state were accompanied by various concussions of their dwellings and lands; which were followed by earthquakes, mighty according to their perversities. Here and there, too, gaps were made towards the hells which were under them, and a communication was thus opened with these hells: there were then seen exhalations ascending, as of smoke mingled with sparks of fire. These also were signs which preceded, and they are understood by the Lord's words on the consummation of the age, and afterwards on the last judgment, in the Evangelists, "*Nation shall be stirred up against nation; there shall be great earthquakes in divers places; signs also from heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring.*"

26. VISITATIONS also were made by angels; for before any ill-constituted [male sarta] society perishes, visitation always precedes. The angels exhorted them to desist, and denounced destruction upon them if they did not. At the same time they sought out, and separated, any good spirits who were intermingled with them. But the multitude, excited by their leaders, reviled the angels, and rushed in upon them, for the purpose of dragging them into some public place, and treating them in an abominable manner; just indeed as was done in Sodom. The most of these spirits were *professors* of faith separated from charity; and there were even some among them, who professed charity, and yet led wicked lives.

27. III. *How the universal judgment was effected.* Since the visitations and premonitory signs of the coming judgment could not deter their minds from abominable practices, and from seditious plottings against those who acknowledged the Lord as the God of heaven and earth, held the Word sacred, and led a life of charity, therefore the last judgment came upon them. It was thus effected.

28. The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering of the good from every quarter. For the Lord does not bring destruction upon any, but only protects his own, and draws them away from communication with the wicked; whereupon, the wicked come into their own concupiscences, by which they are impelled into every kind of abomination. Then all who were about to perish, were seen together in the likeness of a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down: but the attempt was vain, for the tail

was cast down, and the dragon, which also appeared elevated, sank beneath. It was granted me to see this representation, that I might know and make known who are understood by the dragon in the Apocalypse; namely, that the dragon means all who read the Word, hear sermons, and perform the rites of the church, making no account of the concupiscences of evil which beset them, and inwardly meditating thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live like devils in spirit, and like angels in body. These constituted the body of the dragon, but the tail was composed of those who, when in the world, lived in faith separated from charity, and were like the former in regard to thoughts and intentions.

29. Then I saw some of the rocks they inhabited subsiding to the lowest depths [ima]; some transported to a great distance; some cleft in the middle, and those who were on them cast down through the openings; and others inundated as with a deluge. And I saw many spirits collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant waters, and deserts, which were so many hells. The rest who were not on rocks, but scattered here and there, and who yet were in similar evils, fled affrighted to the Papists, Mahometans, and Gentiles, and professed their religions, which they could do without any disturbance of mind, inasmuch as they themselves had no religion at all; but still, lest they should seduce these *spirits* also, they were driven away, and thrust down to their own companions in the hells. This is a general description of their destruction; the particulars, I saw, are too numerous to be here described.

30. *Of the salvation of the sheep.* After the last judgment was accomplished, there was then joy in heaven, and also light in the world of spirits, such as was not before. The kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse xii. 10, 11, 12; and there was light in the world of spirits, because the infernal societies *which were removed*, had been interposed, like clouds which darken the earth. A similar light also then arose in men in the world, giving them new enlightenment.

31. I then saw angelic spirits, in great numbers, rising from below, [ex Inferis] and elevated into heaven. They were the sheep, there reserved, and guarded by the Lord for ages back, lest they should come into the malignant sphere of the influence of the dragonists, and their charity be suffocated. These are they, who are understood in the Word, by those who went

forth from the sepulchres ; also, by the souls of those slain for the testimony of Jesus, who were watching ; and by those who are of the first resurrection.

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A CONTINUATION  
CONCERNING  
THE SPIRITUAL WORLD.

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OF THE SPIRITUAL WORLD.

32. THE spiritual world has been treated of in a special work on HEAVEN AND HELL, in which many particulars of that world are described ; and since every man enters that world after death, his state then, is also described there. It has been commonly known, that man will live after death, because he is born a man, and created in the image of God, and because the Lord, in His Word, teaches it ; but the manner of his future life has hitherto been unknown. It has been believed that he was then a soul, of which the only idea conceived was, that it resembled air, or ether, with some cogitateness residing in it, and without such sight as belongs to the eye, without such hearing as belongs to the ear, and without such speech as belongs to the mouth. And yet man is equally a man after death ; and so much a man, that he knows no other than that he is still in the former world ; he sees, hears, and speaks, as in the former world ; he walks, runs, and sits, as in the former world ; he eats and drinks, as in the former world ; he sleeps and awakens, as in the former world ; he enjoys the conjugal delight, as in the former world ; in a word, is a man, in the general, and in every particular ; from which it is plain, that death is but a continuation of life, and a mere transit.

33. There are many causes of man's ignorance of this, his state after death ; one of which is, that he could not be enlightened, so little faith had he in the immortality of the soul ; as may appear from many, even of the learned, who believe themselves to be similar to beasts, and only more perfect than

they, in having the faculty of speech; thus denying the life after death in their hearts, although they admit it with their mouths. This way of thinking of theirs has made them so sensual, that they cannot believe that a man is a man after death, because they do not see him with their eyes, for they say, how can a soul be a man? It is not so with those who believe they will live after death; their interior thought is, that they shall go to heaven, enjoy delights with the angels, see heavenly paradises, and stand before the Lord in white garments, besides other things. This is their interior thought; their exterior thought may possibly wander from it, when they think of the soul, from the hypothesis of the learned.

34. That a man is equally a man after death, although he is not apparent to the eyes, may appear from the angels seen by Abraham, by Gideon, by Daniel, and other prophets; from the angels seen in the Lord's sepulchre, and afterwards, oftentimes, by John in the Apocalypse; especially from the Lord Himself, who showed his disciples that He was a man, by touch, and by eating, and yet became invisible to their eyes. The reason why they saw Him was, because the eyes of their spirits were then opened; and when these eyes are opened, the things in the spiritual world appear as clearly as the things in the natural world.

35. Since it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been given me to see the things which are in the spiritual world, as well as to describe them. I can asseverate, that they are not visions, but THINGS SEEN in all wakefulness.

36. The difference between a man in the natural world, and a man in the spiritual world, is, that the one man is clothed in a spiritual body, but the other in a natural body; and the spiritual man sees the spiritual man, as clearly as the natural man sees the natural man; but the natural man cannot see the spiritual man, and the spiritual man cannot see the natural man, on account of the difference between natural and spiritual; what kind of difference this is, may be described, but not in a few words.

37. From the visual experience of so many years, I am enabled to relate the following: that there are lands in the spiritual world, just as in the natural world; and that there are hills and mountains, and plains and vallies, also fountains and rivers, lakes and seas; that there are paradises and gardens, and groves and woods, and palaces and houses; also that there are writings and books, professions and trades; and that there are precious stones, gold and silver; in short, that there are all

the things, in general and in particular, which exist in the natural world, and that these things are infinitely more perfect in the heavens.

38. But the difference in general is this; that all things in the spiritual world, are from a spiritual origin, and hence, as to their essence, are spiritual, for they are from the sun there, which is pure love; and that all things in the natural world, are from a natural origin, and hence, as to their essence, are natural, for they are from the sun there, which is pure fire. Hence it is, that the spiritual man must be nourished with food from a spiritual origin, as the natural man is, with food from a natural origin. More may be seen in the work on **HEAVEN AND HELL**.

#### OF THE ENGLISH IN THE SPIRITUAL WORLD.

39. **THERE** are two states of thought in man, an external and an internal state; man is in the external state in the natural world; in the internal state in the spiritual world: these states with the good, are united, but not with the wicked. What a man is, as regards his internal state, is rarely manifest in the natural world, because, from his infancy, he has chosen to be moral, and has learned to seem. But what he is, clearly appears in the spiritual world, for spiritual light reveals it, and besides, man is then a spirit, and the spirit is the internal man. Now, since it has been given me to be in that light, and from it, to see what the internal is, in the men of various kingdoms, by an intercourse of many years with angels and spirits, it behoves me, from the importance of the subject, to declare what I have seen. I shall here confine myself to saying something of the noble English nation.

40. The more excellent of the English nation, are in the centre of all Christians, (see above, n. 20.), and the reason why they are in the centre is, because they have interior intellectual light. This is not apparent to any one in the natural world, yet it is conspicuously so in the spiritual world. This light, they derive from the liberty they enjoy of thinking, and thence of speaking and of writing. Among the people of other nations, who have not such liberty, intellectual light is buried, because it has no outlet. This light, however, of itself, is not active, but is rendered active by others, especially by men of reputation and authority among them. As soon as any thing is said by these men, or as soon as any thing they approve, is read, that light shines forth; and seldom sooner. On this account the English have governors placed over them in the

spiritual world, and priests of great name for learning and powerful ability given them, whose commands and monitions, from this their natural disposition, they cheerfully obey.

41. They rarely go out of their own society, because they love it, even as, in the world, they love their country. Moreover, there is a similarity of disposition among them, in consequence of which, they contract intimacy with friends of their own country, and seldom with others: and they mutually minister to each others wants, and love sincerity.

42. There are two great cities similar to London, into which many of the English enter after death: these cities, it was given me to see, as well as to walk through. The middle of the one city answers to that part of the English London, where there is a meeting of merchants, called the Exchange; there dwell the governors. Above that middle is the east; below it is the west; on the right side of it is the south; on the left side of it is the north. They who pre-eminently have led a life of charity, dwell in the eastern quarter, where there are magnificent palaces. The wise, among whom there is much splendor, dwell in the southern quarter. They who foremostly love the liberty of speaking and of writing, dwell in the northern quarter. They who make profession of faith, dwell in the western quarter; to the right in this quarter, there is an entrance into, and an exit from the city; they who live wickedly are there sent out of it. The priests, who are in the west, and profess faith (as was said above), dare not enter the city through the broad ways, but only through the narrow streets, because they who are in the faith of charity, are the only inhabitants who are tolerated in the city. I have heard persons complaining, that the preachers in the west make up their discourses with such mingled art and eloquence, interweaving the strange doctrine of justification by faith, that they leave it doubtful whether good is to be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes say is meritorious, and therefore not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters, hear such mystical discourses, they walk out of the churches, and the preachers are afterwards deprived of the priestly office.

43. The other great city similar to London, is not in the Christian centre, (see n. 20) but lies beyond it in the north. They who are inwardly wicked, enter it after death. In the middle of it there is an open communication with hell, by which the inhabitants are absorbed in their turns.

44. I once heard some of the English clergy conversing together concerning faith alone, and I saw them form a certain image, which represented solitary faith. It appeared in obscure lumen like a great giant, and in their eyes like a handsome man; but when the light of heaven was let in upon it, the upper part of it appeared like a monster, and the lower like a serpent, not unlike the description which is given of Dagon, the idol of the Philistines. When they saw this, they left it, and the bystanders cast it into a stagnant pond.

45. It was perceptible to me, from those of the English who are in the spiritual world, that this nation has, as it were, a twofold theology, derived on the one hand, from the doctrine of faith, and on the other, from the doctrine of life; from the doctrine of faith, with those who are initiated into the priesthood: from the doctrine of life, with those who are not initiated into the priesthood, and who are commonly called the laity. This doctrine of life is avowed in an exhortation which is read in the churches on certain Sabbath-days, to those who take the sacrament of the supper; and it is there openly declared, that if they do not shun evils as sins, they cast themselves into eternal damnation, and that if they then attend the holy communion, the devil will enter into them, as he entered into Judas. I have sometimes told the clergy, that this doctrine of life does not agree with their doctrine of faith: they made no reply, but entertained thoughts they dared not utter. You may see that exhortation in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, n. 5, 6, 7.

46. I have often seen a certain Englishman, who became celebrated by a book he published some years ago, in which he attempted to establish *the doctrine of* a conjunction of faith and charity, by an influx, and interior operation of the Holy Spirit. He gave out, that this influx affected man in an inexpressible manner, and without his being conscious of it, but did not touch, much less manifestly move his will, or excite his thought, to do anything as of himself, except permissively; the reason being, that nothing of man might enter into union with the Divine Providence; also, that thus evils might not appear in the sight of God. He therefore excluded the external exercises of charity from having any concern in salvation, but admitted them for the sake of the public good. Since his arguments were ingenious, and the snake in the grass was not seen, his book was received as most orthodox. This author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels conversed with him, and told him, that his dogma was not truth,



but mere ingenuity, aided by eloquence, and that the truth is, that man ought to shun evil, and do good, as from himself, yet with an acknowledgment, that it is from the Lord, and that there is no faith before this is done,—still less, they said, is the mere thought, faith, which is called so. And since this was opposed to his dogma, it was permitted him, of his own sagacity, to enquire further, whether any such unknown influx, and internal operation, apart from the external operation of man, is possible. He was then seen to strain his mind, and to wander about (*pervagari* vias) in thought, always in the persuasion, that man was no otherwise renewed and saved; but as often as he came to the end of his journey, his eyes were opened, and he saw that he was wandering, and even confessed it to those who were present. I saw him wandering thus for two years, and in the end of his journeyings, *I heard* him confess, that no such influx is given, unless evil in the external man be removed, which is effected by shunning evils as sins, as if from one's self; and I heard him at length declaring, that all who confirm themselves in that heresy, will be insane from the pride of self-intelligence.

47. I have conversed with Melancthon, and questioned him concerning his state; but he was not willing to make any reply: wherefore, I was informed of his lot by others. They told me, that he is in a fretted stone chamber, and in hell, alternately, and that, in his chamber, he appears clad in a bear's skin on account of the cold, and that such is the filth there, that he does not admit those visitors from the world, whom the repute of his name inspires with a desire of seeing him. He still speaks of faith alone, which, in the world, he was foremost in establishing.

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#### OF THE DUTCH IN THE SPIRITUAL WORLD.

48. IT was said above, n. 20, that Christians, among whom the Word is read, and the Lord worshipped, are in the middle of the whole spiritual circle of nations and peoples, because spiritual light is greatest among them, and thence, as from a centre, is propagated to, and enlightens, all, even the remotest circumferences: in accordance with what has been said in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113. In this middle, the Reformed Christians have places allotted them, according to their reception of spiritual light from the Lord; and since among the English that light is treasured up in the intellectual part, they,

therefore, are in the very centre of the middle region ; and since the Dutch keep that light more nearly conjoined to natural lumen, and hence, there is no such brightness of light apparent among them, but in its place a certain opacity, which is receptive of rationality from spiritual light, and at the same time from spiritual heat, they, therefore, in the Christian middle region have obtained dwellings in the east, and in the south ; in the east, from the faculty of receiving spiritual heat, which in them is charity, and in the south, from the faculty of receiving spiritual light, which in them is faith. That the quarters in the spiritual world are not like the quarters in the natural world, and that dwellings according to quarters, are dwellings according to the reception of faith and love, and that they who excel in love and charity, are in the east, and they who excel in intelligence and faith, are in the south, may be seen in the work on HEAVEN AND HELL, n. 141 to 153. Another reason why the Dutch are in these quarters of the Christian middle region is, that trade is their final love, and money is the mediate subservient love, and such love is spiritual ; but where money is the final love, and trade the mediate subservient love, such love is natural, and originates in avarice. In the before-mentioned spiritual love, which, regarded in itself, is the common good, in which and from which is the good of country, the Dutch excel other nations.

49. The Dutch adhere more firmly than others to the principles of their religion, and do not give them up, and if they are convinced that one or the other of them is erroneous, still, they do not confess it, but relapse into their former opinion, and remain where they were : thus they remove themselves from an interior intuition of truth, by keeping their reason under obedience on spiritual subjects. In consequence of this their nature, when they enter the spiritual world after death, they are prepared for receiving the Spiritual of heaven, which is Divine Truth, quite differently from other nations. They are not taught, because they are not receptive of *instruction*, but what heaven is, is described to them, and afterwards it is granted them to ascend there, and to see it, and then, whatever agrees with their genius is infused into them, which being done, they are sent down, and return to their companions, with a strong desire for heaven. If then they do not receive this truth, that God is One in Person, and in Essence, and that that God is the Lord, and that in Him is the Trinity ; and also this truth, that faith and charity as matters of knowledge and discourse, are of no avail, apart from the life of faith and charity, and that faith and charity are given by the Lord, when evils are avoided

as sins;—if when they are taught these truths, they turn themselves away, and still think of God, as existing in three persons, and of religion, merely that there is such a thing, they are reduced to misery, and their trade is taken away, until they are brought to the greatest extremities. They are then led to those who have abundance of everything, and a flourishing trade, and when there, it is insinuated into them from heaven, to think of the reason of their own condition, and at the same time, to reflect on the faith of these persons concerning the Lord, and upon their life,—in that they shun evils as sins. In a little time they make enquiries, and perceive an agreement of *what they hear*, with their own thought and reflection: this is done repeatedly. At length, they think of themselves, that in order to be relieved from their miseries, they must believe, and do the same. Then, as they receive that faith, and live that life of charity, opulence and joyousness of life are conferred upon them. In this manner, those of them, who have led anything of a life of charity in the world, are amended by themselves, and not by others, and are prepared for heaven. They afterwards become more constant than others, so that they may be fitly called constancies; and they do not allow themselves to be led away by any reasoning, or fallacy, or obscurity brought on by sophistries, or by any preposterous view, deduced from mere confirmatory appearances.

50. The Dutch are easily distinguished from others in the spiritual world, because they appear in the same kind of garments as in the natural world, excepting, that the dress is neater among those who have received faith and spiritual life. They appear in similar garments, because they remain steadfastly in the principles of their own religion; and all in the spiritual world, are clothed according to their religious principles; whence it is, that they who are in Divine Truths, have garments of white and of fine linen.

51. The cities which the Dutch inhabit, are guarded in a peculiar manner, all their streets being covered in, and provided with gates, in order that they may not be overlooked from the surrounding rocks and hills. This the inhabitants do, from their inherent prudence in concealing their designs, and not divulging their intentions; for these things in the spiritual world, are portrayed by inspection. If any one enters a city with the animus of exploring their state, when he is about departing, he is led to the closed gates of the streets, backwards and forwards from one to another, and this, to the most wearisome extent, and he is then let out: all this being done, to prevent him from returning. Wives who affect authority over

their husbands, dwell on one side of the city, and only meet them by invitation, given formally; and the husbands then lead them to houses, where married pairs are living, without there being any dominion of the one over the other, and show them how ornamental and how neat their houses are, and how joyous their life is, and that these are the results of mutual and conjugal love. Those wives who attend to, and are affected with these things, cease to domineer, and they live with their husbands, and they then obtain a dwelling nearer to the middle, and are called angels. The reason is, that conjugal love is a celestial love, which is free from imperiousness.

53. In the days of the last judgment, I saw many thousands of that nation, cast out of the cities in the spiritual world, and out of the villages, and surrounding country. They were those, who, when in the world, had done nothing of good from any religion or conscience, but merely to preserve reputation, that they might appear sincere for the sake of gain; for such persons, when they no longer have the prospect of fame and gain, as is the case in the spiritual world, then rush into every abomination; and when they are in the fields, and without the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern tract, and into a dark cavern stretching under the southern tract. This I saw on the 9th day of January, 1757. Those only were left, among whom there was religion, and a conscience derived from religion.

54. I have spoken, but only once, with Calvin; he was in a society of heaven, which appears in front, above the head; and he said, that he did not agree with Luther and Melancthon, about faith alone, because works are so often named in the Word, and the doing of them commanded, and that, therefore, faith and works ought to be conjoined. I was told by one of the governors of that society, that Calvin was accepted in his society, because he was honest (*probus*), and made no disturbance.

55. What Luther's lot is, shall be told elsewhere, for I have often seen and heard him. Here, I shall only say, that he has often wished to recede from his faith alone, but in vain; and that therefore, he is still in the world of spirits, which is mediate between heaven and hell; where he sometimes undergoes great sufferings.

## OF THE PAPISTS IN THE SPIRITUAL WORLD.

56. THE Papists, and the last judgment upon them, were treated of in the small work *ON THE LAST JUDGMENT*, n. 53 to 64. The Papists in the spiritual world appear encircling the Reformed, and are separated from them by an interval, which they are not permitted to pass. Nevertheless, those, who are of the order of Jesuits, contrive, by clandestine arts, to communicate with them, and send out emissaries, too, by unknown paths, for the purpose of seducing them. But they are discovered, and after being punished, they are either sent back to their companions, or are cast into hell.

57. After the last judgment, their state was so changed, that they were not allowed to gather together in companies, as they had done; but ways were appointed to every love, both good and evil, which those who come from the world, immediately enter, and go to a society correspondent to their love. Thus the wicked are borne away to a society in conjunction with the hells, and the good to a society in conjunction with the heavens; and, in this manner, the future formation of artificial heavens, is provided against. Such societies in the world of spirits, which is mediate between heaven and hell, are innumerable; being as many, as there are genera and species of good and evil affections: and in the meantime, before spirits are either elevated into heaven, or cast down into hell, they are in spiritual conjunction with men in the world, because they, too, are in the midst between heaven and hell.

58. All those of the Papists, who have not been complete idolaters, and who, from their religious principles, have performed good *works*, out of a sincere heart, and have looked to the Lord, are led to societies which are instituted in the confines nearest to the Reformed, and are instructed there, the Word being read, and the Lord preached to them, and they who receive truths, and apply them to life, are elevated into heaven, and are made angels. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaven. Moreover, all their infants are in heaven, because, being educated by the angels under the guidance of the Lord, they know nothing of the falses of their parents religion.

59. All who go from the countries of the earth into the spiritual world, are at first kept in the confession of faith, and in the religion of their country; and so, therefore, are the Papists. On this account, they always have some representative Pontiff

set over them, whom moreover they adore with the same ceremony as in the world. Seldom does any Pope from the world, act the Pontiff there; yet he who was Pope twenty years ago, was appointed over the Papists, because he loved to think, that the Word was more sacred than is believed, and that the Lord ought to be worshipped. But, after filling the office of Pope for some years, he abdicated it of his own accord, and betook himself to the Reformed Christians, among whom he still is, and enjoys a blessed life. It was granted me to speak with him, and he said, that he adores the Lord alone, because He is God, Who has power over heaven and earth, and that the invocations of saints, and their masses, too, are absurdities; and that when he was in the world, he intended to restore his church, but that for reasons, which he mentioned, he found it impossible to do so. When the great northern city of the Papists was destroyed, on the day of the last judgment, I saw him carried out of it on a couch, and taken to a place of safety. A widely different event overtook his successor.

60. Here I am allowed to add a certain memorable circumstance. It was granted me to speak with Louis the XIV., grandfather of the reigning King of France, who, whilst he lived in the world, worshipped the Lord, read the Word, and acknowledged the Pope only as the head of the church; in consequence of which, he has great dignity in the spiritual world, and governs the best society of the French nation. Once I saw him as it were descending by ladders, and after he descended, I heard him saying, that he seemed to himself as if at Versailles, and then there was silence for about half an hour; at the end of that time, he said, that he had spoken with the King of France, his grandson, concerning the Bull *Unigenitus*, advising him to desist from his former design, and not to accept it, because it was detrimental to the French nation; he said, that he insinuated this into his thought profoundly. This happened in the year 1759, on the 13th day of December, about eight o'clock in the evening.

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#### OF THE POPISH SAINTS IN THE SPIRITUAL WORLD.

61. IT is known that man derives implanted or hereditary evil from his parents, but in what it consists is known to few. It consists in the love of ruling, which is such, that in as far as the reins are given it, in so far it bursts forth, until it even burns with the lust of ruling over all, and at length of wishing to be invoked and worshipped as God. This love is the serpent, which

deceived Eve and Adam, for it said to the woman, "*God knows, that in the day ye eat of the fruit of the tree, your eyes shall be opened, AND THEN YE SHALL BE AS GOD.*" Genesis iii. 4, 5. In the same proportion therefore as man rushes with loosened reins into this love, in the same proportion he averts himself from God, and turns towards himself, and becomes an atheist; and then the Divine Truths which belong to the Word, may possibly serve as means, but inasmuch as dominion is the end, the means are only loved in the ratio of their subserviency. This is the cause, why those who are in the mediate and in the ultimate degree of the love of ruling, are all in hell, for that love is the devil there; and in hell there are some of such a nature, that they cannot bear to hear any one mention God.

62. This love possesses those of the Papal nation, who have been dominant from the stimulus of its delight, and have despised the Word, and preferred before it the dictates of the Pope. They are utterly devastated as regards externals, until they no longer know any thing of the church, and then they are cast down into hell and become devils. There is a certain separate hell for those who wish to be invoked as Gods, where such is their phantasy, that they do not see what is, but what is not. Their delirium is of the kind which affects persons in a malignant fever, who see things floating in the air, and in the chamber, and on the covering of the bed,—things which are not. This most dreadful evil, is understood by "*the head of the serpent, which is bruised by the Seed of the woman, and which wounded His heel,*" Genesis iii. 15. The heel of the Lord, Who is the Seed of the woman, is the Divine proceeding in ultimates, which is the Word in the sense of the letter.

63. Because man's hereditary nature consists in the desire of ruling, and of ruling, as the reins are loosened, successively over more and more, and at length over all, and because the wish to be invoked and worshipped as God, is the inmost of this love of ruling, therefore all who have been canonized by the Papal Bulls, are removed from the sight of others and hidden, and are deprived of all intercourse with their worshippers. This is done, lest that worst root of evils should be excited in them, and they should be hurried into such phantastic deliriums, as prevail in the above-mentioned hell. In such deliriums are those, who, during their lives in the world, have studiously sought to be made saints after death, for the purpose of being invoked.

64. Many of the Papal nation, especially the monks, when they enter the spiritual world, seek the saints, each the saint of his own order; yet do not find them, and marvel that they do not; but are afterwards instructed by others, that their saints are

either intermingled with those who are in the heavens, or with those who are in the hells, every one of them according to his life in the world; and that in whichever they be, they know nothing of the worship and invocation which is paid them, and that they who do know it, and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that the bare hearing of it causes horror, because, in as far as worship is paid to any man, in so far it is withheld from the Lord, for in this case He alone cannot be worshipped; and if the Lord is not alone worshipped, a discrimination is made, which destroys communion, and the felicity of life which flows from it.

65. That I might know, for the sake of informing others, what manner of men the Popish saints are, as many as an hundred of them, who were aware of their canonization, were brought up from the region below. [*inferiori terrâ.*] The greater part ascended from behind, and only a few in front, and I spoke with one of them, who they said was Xavier. During our conversation he was quite idiotic, yet he was able to tell me, that in his place, where he remains confined, he is not so; but that he becomes idiotic as often as he thinks himself a saint. I heard the same thing murmured by those who were behind.

66. It is otherwise with the so-called saints who are in heaven: they are utterly ignorant of what is doing upon earth, nor have I conversed with them, lest any idea of the matter should enter their minds. On one occasion only, Mary, the mother of the Lord, passed by, and appeared over head in white raiment, and then, stopping awhile, she said, that she had been the mother of the Lord, and that He was indeed born of her, but that He became God, and put off all the human He derived from her, and that therefore she now adores Him as her God, and is unwilling that any one should acknowledge Him as her son, because in Him all is Divine.

67. I shall here add a certain memorable circumstance. A certain woman with glittering raiment and saint-like countenance, occasionally appears in a middle altitude, to the Parisians who are associated in the spiritual world, and tells them she is Genevieve. But as soon as any of them begin to worship her, then instantly her countenance is changed, and her raiment too, and she becomes like an ordinary woman, and chides them for wishing to adore a female, who, among her companions, is in no more repute than a servant-maid; and expresses her wonder that men in the world are caught by such absurdities. The angels said, that she appears, for the purpose of separating those who worship man, from those who worship the Lord.



## OF THE MAHOMETANS IN THE SPIRITUAL WORLD; AND OF MAHOMET.

68. THE Mahometans in the spiritual world appear behind the Papists in the west, and form as it were a circle around them. The principal reason why they appear in this situation is, because they acknowledge the Lord as the grand Prophet, as the Son of God, and the Wisest of all, Who was sent into the world to instruct mankind. Every one, in that world, dwells at a distance from the Christian centre, where the Reformed are, according to his confession of the Lord, and of one God; for that confession conjoins the animus with heaven, and determines distance from the east, above which the Lord is. They who, in consequence of evil lives, do not from the heart make that confession, are in the hells beneath them.

69. Since religion constitutes man's inmost, and all else proceeds from the inmost, and since Mahomet with Mahometans is closely connected with religion, therefore some Mahomet is always placed in their sight; and in order that they may turn their faces to the east, above which the Lord is, he is placed beneath in the Christian centre. It is not the Mahomet who wrote the Alcoran, but another who fills his office; nor is it always the same, but the person is changed. One Mahomet was a native of Saxony, who had been taken by the Algerines, and became a Mahometan; and who, having been also a Christian, was actuated to speak to the Mahometans concerning the Lord, that He was not the Son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them an idea of the unity of the Lord's Person and Essence with the Father. To this Mahomet, others afterwards succeeded, who were actuated to declare the same. By this means, many of the Mahometans accede to a truly Christian faith concerning the Lord, and they who do so accede, are carried to a society nearer to the east, where it is granted them to communicate with heaven, into which they are afterwards elevated. In the place where the seat of that Mahomet is, there appears a flame, as of a small torch, to distinguish him, but it is invisible to all but Mahometans.

70. Mahomet himself, who wrote the Alcoran, is not to be seen at the present day. I was told, that in early times he presided over the Mahometans, but that he desired to domineer over all things of their religion as a God, and that therefore he was cast out of the seat he held beneath the Papists, and was sent downwards, to the right side, near the south. Certain

societies of Mahometans were once excited by evil spirits to acknowledge Mahomet as their God. To quell the sedition, Mahomet was raised up from below [ex inferis], and shewn to them, and I, too, then saw him. He appeared like corporeal spirits, who have no interior perception, his face of a hue approaching to black; and the only words I heard him say, were, "I am your Mahomet;" and shortly afterwards, he subsided, as it were, and returned to his place.

71. As regards their religion, it was permitted in its present form, because of its agreement with the genius of the Orientals, (on which account, too, it became the received religion of so many kingdoms;) and because, at the same time, it made the precepts of the Decalogue a matter of religion, and contained some particulars of the Word, and, especially, because it acknowledged the Lord as the Son of God, and the Wisest of all. And besides, it superseded the idolatries of many nations. The reason why Mahomet was not made the means of opening to his followers a more internal religion, was their polygamy, which exhales uncleanness towards heaven; for the marriage of a husband with one wife, corresponds to the Marriage of the Lord and the Church.

72. Many of the Mahometans are capable of receiving truth, and of seeing justice in reasons, as I was enabled to observe, from conversations with them in the spiritual world. I conversed with them on the One God, on the Resurrection, and on Marriage. On the ONE GOD they said, that they do not comprehend the Christians when speaking of the Trinity, and saying that there are three persons, and that each person is God, and still asserting that God is one. But I replied, that the angels in the heaven which is composed of Christians, do not speak thus, but say, that God is One in Essence and in Person, and that in Him there is a Trine, and that men on earth call this Trine three persons, and that this Trine is in the Lord. In confirmation, I read before them out of Matthew and Luke, all which is said of the conception of the Lord by God the Father, as well as the passages in which the Lord Himself teaches, that He and the Father are one. On hearing this, they had a perception of the truth, and said, that of consequence, the Divine Essence belongs to Him. On the RESURRECTION they said, that they do not comprehend Christians when they speak of the state of man after death, making out that the soul is like wind or air, and hence is deprived of all delight before its reunion with the body at the day of the last judgment. But I replied, that only some talk thus, but that they who are not of that class, believe they are to go to heaven after death, to speak

with the angels, and to enter upon the fruition of heavenly joy, which they do not conceive to be dissimilar to their joy in the world, although they do not describe it; and I told them, that at the present day, many particulars of the state after death are revealed to Christians, which they did not know before. On MARRIAGE, I have had many conversations with them, and have told them, among other things, that conjugal love is a celestial love; which can only exist between two, and that a conjunction with more wives than one, is incompatible with the heavenliness of that love. They heard my reasons, and perceived their justice; as also this, that polygamy was permitted them, because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would thus have perished.

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#### OF THE AFRICANS AND OF THE GENTILES IN THE SPIRITUAL WORLD.

73. THOSE Gentiles, who have any knowledge concerning the Lord, appear encircled by those who have none; so that, at length, the extreme circumferences are composed of those only, who are complete idolaters, and have been adorers of the sun and moon. But they who acknowledge one God, and make precepts, like those of the Decalogue, a part of religion and of life, are seen in a superior region, and thus, communicate more immediately with the Christians in the centre; the communication not being intercepted by the Mahometans and Papists. The Gentiles, moreover, are distinguished according to each one's genius and faculty of receiving light through the heavens from the Lord; for there are some of them who are more internal, and some who are more external; and these diversities are not caused by their place of birth, but by their religion. The Africans are more internal than the rest of the Gentiles.

74. All who acknowledge and worship one God, the Creator of the universe, entertain concerning Him, the idea of a Man: they say, that concerning God, no one can possibly have any other idea. When they hear, that many think of Him as of a small cloud, they enquire where they are, and on being told that they are among Christians, they deny the possibility of it. But it is replied, that Christians have this idea, because God in the Word is called a spirit, and of a spirit, they are accustomed to think that it is like a particle of cloud, not knowing, that every spirit and every angel is a man. Yet when they were explored, to discover whether their spiritual and

natural idea were alike, it was found that they were not alike with those, who inwardly acknowledge the Lord as the God of heaven and earth. I heard a certain Christian minister declare, that no one can have an idea of a Divine Human, and I saw him led about to various Gentiles, in succession to those who were more and more internal, and from them to their heavens, and at length to the Christian heaven, and the interior perception of all concerning God was communicated to him, and he perceived that their idea of God was no other than the idea of a Man, which is the same as the idea of a Divine Human.

75. There are many societies of Gentiles, especially from among the Africans, who, on being instructed by the angels concerning the Lord, say, that it is impossible but that God, the Creator of the universe, should appear in the world, because He created them, and loves them; and that the appearance must be made before the very eyes in a Human Form. When they are told, that He did not appear as the angels are wont, but that He was born a Man, and thus became visible, they hesitate awhile, and enquire, whether He was born from a human father, and on hearing that He was conceived by the God of the universe, and born of a virgin, they say, that the Divine Essence of consequence belongs to Him, and, that inasmuch as It is Infinite and Essential Life, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like another man, but, that when He was in the world, His Divine Essence, which in Itself is Infinite and Essential Life, rejected the finite nature, and its life derived from the mother, and thus made His Human, which was conceived and born in the world, Divine. The Africans comprehended and received these truths, because they think more internally and spiritually than other nations.

76. Such being the character of the Africans even in the world, there is, at the present day, a revelation among them, which commencing in the centre of their continent, is communicated around, but does not reach their coasts. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a three-fold Divinity, and of salvation by mere thinking, saying, that there is no man who worships at all, who does not live according to his religion, and that whosoever does not, must become stupid and wicked, because, in such case, he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death, in it. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the

human rational, hitherto closed up, by the blind which has been drawn over the things of faith. It was told me from heaven, that the truths now published in the Doctrine of the New Jerusalem concerning the Lord, concerning the Word, and in the Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits, to the inhabitants of this portion of the globe.

77. When I conversed with the Africans in the spiritual world, they appeared in garments of striped linen: they told me, that such garments correspond to them, and that their women wear garments of striped silk. Of their little children, they related, that they frequently ask their nurses for food, saying that they are hungry, and when food is set before them, they examine and taste whether it be wholesome, and eat but little; whence it is evident, that spiritual hunger, which is a desire of knowing genuine truths, produces this effect; for it is a correspondence. When the Africans wish to be informed of their state, as regards the affection and perception of truth, they draw their swords; and if these shine, they then know that they are in genuine truths, in a degree according to the brightness of the shining: this, too, is from correspondence. Of marriage they said, that it is indeed permitted them by law to have a plurality of wives, but that still they take but one, because love truly conjugal cannot be divided; and that if it is divided, its essence, which is heavenly, perishes, and it becomes external and thence lascivious, and in a short time grows vile, as its potency diminishes, and at length disgusts, when the potency is lost; but that love truly conjugal, which is internal, and quite distinct from lasciviousness, remains eternally, and increases in potency, and in the same degree, in delight.

78. Strangers from Europe they said, are not admitted among them, and that if any such penetrate into their country, especially if they be monks, they ask them what they know, and when they relate any particulars of their religion [*religiosa*], they call them trifles, which offend their very ears, and they then send them out of the way to work, in order that they may do something useful; and in case they refuse to work, they sell them for slaves, whom their law allows them to chastise at pleasure; and should it be found impossible to drive them to do anything useful, they are at last sold, for a small sum, to the lowest class of the people.

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## OF THE JEWS IN THE SPIRITUAL WORLD.

79. BEFORE the last judgment, the Jews appeared in a valley in the spiritual world, at the left side of the Christian centre; but after it, they were translated into the north, and forbidden to hold intercourse with Christians, except with those who wandered without the cities. In the northern quarter, there are two great cities, into which the Jews are led after death, and which, before the judgment, were called Jerusalems, but since, by another name, because Jerusalem, after the judgment, signifies the church, in which the Lord alone is worshipped. In these cities, converted Jews are appointed over them, who admonish them not to speak disrespectfully of Christ; and punish those who persist in doing so. The streets of their cities are filled with mire up to the ankles, and their houses are full of filth, and are so offensive to the smell, that none can approach them.

80. An angel occasionally appears to the Jews in a middle altitude above them, with a rod in his hand, and gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, since Christ, who governs them and all other men, is the Messiah: he says, that he knows it to be so, and also, that when he was in the world, he had some knowledge concerning Christ. On hearing this, they retire; the chief part of them forgetting, and only a few retaining it. They who do retain it, are sent to synagogues, which are composed of converted Jews, and are there instructed; and if they receive instruction, they have new garments given them in place of their old tattered ones, and are presented with a neatly-written copy of the Word, and with a dwelling in a not unbeautiful city. But they who are not receptive, are cast down into the hells, beneath the great tract which the Jews inhabit; many also are cast into forests and into deserts, where they live in the commission of mutual robberies.

81. In the spiritual world, as in the natural, they traffic with various articles, especially with precious stones, which, by unknown ways, they procure for themselves from heaven, where precious stones exist in abundance. The reason of their trade in precious stones is, that they read the Word in its original language, and hold the sense of its letter sacred, and precious stones correspond to the sense of the letter of the Word. On the subject of this correspondence, see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n.

42 to 45. They sell their precious stones to the Gentiles who encircle them in the northern quarter. They have the art, too, of producing imitations, and of making others fancy them genuine; but they who do so, are heavily fined by their governors.

82. The Jews are less aware than any other people of their being in the spiritual world, believing, that they are still in the natural world. The reason is, that they are wholly external men, and do not think at all of their religion from the inward. On this account, moreover, they speak of the Messiah, just as they did in the world, saying, for example, that he will come with David, and will go before them glittering with diadems, and introduce them into the land of Canaan; and that in the way, by lifting his rod, he will dry up the rivers they are to pass; and that Christians, whom privately they call Gentiles, will then lay hold of the skirts of their garments, and humbly entreat to be allowed to accompany them, and that they will receive the rich according to their wealth, and that even the rich are to serve them. For they are unwilling to know, that the land of Canaan in the Word, means the church, and Jerusalem, the church as to doctrine; and hence, that Jews mean all those who will be of the Lord's church. That such is the meaning of Jews in the Word, may be seen in THE DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 51. When they are asked, whether they believe that they, too, are to enter the land of Canaan, they reply, that they shall then descend into it. When it is observed, that this land cannot possibly hold them all, they reply, that it will then be enlarged. When they are told, that they know neither the site of Bethlehem, nor who the stock of David is, they say, that it is known to the Messiah who is to come. When asked, how the Messiah, the Son of Jehovah, can dwell with such wicked people, they reply, that they are not wicked. When they are reminded, that Moses describes them in his song (Deuteronomy xxxii.) as the worst of nations, they answer, that Moses at that time was angry, because of his approaching decease. But when they are told, that Moses wrote it by the command of Jehovah, they are silent, and go away to consult about the matter. When it is said, that they took their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law, (Genesis xxxviii), they are enraged, and say, that it suffices them to be descended from Abraham. When they are told, that within the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that within the Word there is nothing but gold; not to mention other particulars.

## OF THE QUAKERS IN THE SPIRITUAL WORLD.

83. SEPARATED from all others, there are enthusiastic spirits, who are so grossly stupid, as to believe themselves to be the Holy Spirit. When Quakerism commenced, these spirits, being drawn out as it were from encircling forests where they were wandering, obsessed many, infusing into the persons thus obsessed a persuasion that they were moved by the holy spirit; and forasmuch as they had sensible perception of an influx, they became so completely filled with this kind of religiosity, that they believed themselves more enlightened and holier than the rest of mankind; on which account, moreover, it was impossible to induce them to relinquish their persuasion. They who have confirmed themselves therein, enter on a similar enthusiasm after death, and are separated from the rest, and sent away to their like in forests, where, at a distance, they have the appearance of wild swine. But they who have not so confirmed themselves, are bound, separately from the others, to a place like a desert, in the extreme borders of the southern quarter, where they have caves for their places of worship.

84. When the former enthusiastic spirits were removed from them, the quaking of their bodies, which these spirits had occasioned, ceased, and they now feel a motion to the left. It was shewn me, that ever since the rise of Quakerism, they have gone on successively from bad to worse, and at length, by command of their holy spirit, into abominations, which they divulge to no one. I conversed with the founder of their persuasion, as well as with Penn, who told me, that they had no part in such things. But they who perpetrate them, are sent down after death into a dark place, where they sit in corners, appearing like the dregs of oil.

85. Inasmuch as they have rejected the two Sacraments, of Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak from the obsession of enthusiastic spirits, and thus commix the sanctities of the Word with truths profaned, therefore no society is formed of them in the spiritual world, but after being divided from their companions, and roaming hither and thither, they are dispersed, and are gathered into the before-mentioned desert.

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OF THE MORAVIANS IN THE SPIRITUAL WORLD.

86. I HAVE had much conversation with the people called Moravians, or Heernhutters. They appeared, at first, in a



valley not far from the Jews ; but after being examined and detected, were conveyed away to uninhabited places. On examining them, *it was found*, that they were cunning in the art of conciliation, saying, that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and those who receive the more internal of their mysteries, as mothers ; also, that they teach faith better than the rest of mankind, and love the Lord, because He endured the cross, calling Him the Lamb, and the Throne of Grace ; with other the like expressions, by the use of which they lead men to believe, that the true Christian church is among them. They examine those who listen to their smooth harangues, as to whether they may safely entrust them with their mysteries ; which they conceal or reveal accordingly ; endeavouring in the latter case, by admonitions, and even by threats, to prevent the betrayal of their secret doctrine concerning the Lord.

87. The Moravians having acted in a similar manner in the spiritual world, when yet it was perceptible that their inward thoughts were contrary to their actions ; therefore, in order to make this apparent, they were admitted into the ultimate heaven ; but not sustaining the sphere of the charity and derivative faith of the angels there, they fled away. Afterwards, because in the world they believed, that they alone would be alive, and would enter the third heaven, they were carried up into this heaven also, but on perceiving its sphere of love to the Lord, they were seized with anguish of heart, and began to suffer inward tortures, and to move convulsively, like persons in the agony of death, and therefore cast themselves headlong thence. In this manner it was first made apparent, that inwardly, they had cherished nothing of charity to the neighbour, and nothing of love to the Lord. They were afterwards sent to those, whose duty it is to examine the interiors of the thoughts, and these spirits declared of them, that they slight the Lord, that their rejection of the life of charity amounts to abhorrence, and that they make out that the Word of the Old Testament is useless, and despise the Evangelists ; only of their good pleasure, selecting from Paul, whatever is said of faith alone : and that these are their mysteries, which they conceal from the world.

88. As soon as it became apparent that they merely acknowledge the Lord as the Arians do, despise the Word of the Prophets and Evangelists, and hold a life of charity in abhorrence, when yet these three things are, as it were, the pillars on which the universal heaven is supported ; then they, who at once had a

knowledge of, and a belief in, their mysteries, were adjudged Anti-Christ, who reject the three essentials of the Christian church, namely, the Divinity of the Lord, the Word, and Charity, and were banished from the Christian world, into a desert in the confine of the southern quarter, near the region of the Quakers.

89. When Zinzendorf first entered the spiritual world after his decease, and was permitted to speak as he used to speak in the world, I heard him solemnly asserting, that he knew the mysteries of heaven, and that no one enters heaven who is not of his doctrine; and also, that they who do good works for the sake of salvation, are utterly damned, and that he would rather admit Atheists into his congregation than such. The Lord, he said, was adopted by God the Father as His Son, because he endured the cross, and that still he was a mere man. When it was observed to him, that the Lord was conceived by God the Father, he replied, that he thought of that matter as he chose: not daring to speak out as the Jews do. Moreover, I have perceived many scandals from his followers, when I have been reading the Evangelists.

90. They say, that they have a sensation, and, from this sensation, an interior confirmation of their dogmas. But it was shewn them, that the sensation proceeds from visionary spirits, who confirm a man in all his religious notions, and enter into closer conjunction with those, who, like the Moravians, are fond of their religion, and frequently have it in their thoughts. These spirits, moreover, conversed with them, and they mutually recognized each other.

THE END.



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only, the Lord alone rose as to the body also, 21 (h). The common belief in the resurrection of the body of man is an error, 24.

REUBEN, represents those who separate faith from charity, p. 32.

REVELATIONS (Why), were made for the New Church after the Last Judgment, and not sooner. *Con.* 11, 12.

RIGHT (The), signifies good, 49.

ROCK (A), in the Word, signifies the Lord as to Divine Truth, 57 (p).

SAINTS (Roman Catholic), in the spiritual world. *Con.* 61—67. See note: *Diarium Majus*, 5844.

SEED, signifies truth from good, and in the opposite sense, the false from evil, 70 (q).

SENSES. There is no proper life without the senses. *Con.* 6.

SERPENT (The), which deceived Eve and Adam, is the love of ruling. *Con.* 61.

SHEEP, signifies those who are in truths, and at the same time in good, 49. *Con.* 10, 31.

SIGHT. There is sight of the spiritual into the natural, for sight, too, is influx, 24.

SLAVERY (The), in which the man of the Church was formerly, is now removed, 74.

SONS, are the affections of truths from good; the sons of the kingdom are those who are in the affections of truth from good; and the sons of the evil, those who are in the affection of the false from evil; the Son of Man is the Lord as to Divine Truth, 70 (q).

SOUL. False opinions in regard to the soul, 17. *Con.* 3, 4, 5, 32. The soul, which lives after death, is man's spirit, which is the real man, in the man, and which also in the other life is in a perfect human form, 15 (e).

SOW (To), signifies to instruct, 70 (q).

SPIRITS (Before), are either elevated into heaven, or cast down into hell, they are in spiritual conjunction with men in the world. *Con.* 57. Enthusiastic spirits. *Con.* 83, 84. Visionary spirits. *Con.* 90.

SPIRITUAL ESSENCE (The), of a man, is the act of willing truth for its own sake, 36.

STATE of the World and of the Church before the Last Judgment. *Con.* 8—13. What it will be hereafter, 73, 74.

STONES (Precious), corresponds to the sense of the letter of the Word. *Con.* 81.

SWEDENBORG. The interiors of his

spirit were opened by the Lord, 15. *Con.* 35. He was permitted to speak with spirits, 26. Why the contents of the Apocalypse have been disclosed to him, 42. See also 9, 14, 17, 27, 45, 57, 60, 74. *Con.* 35, 37, 39, 44, 60, 65, 70, 89.

SWEDES, in the spiritual world, 48 C.

TAIL OF THE DRAGON (The), signifies those, who when in the world, lived in faith separate from charity. *Con.* 28.

TARES, signify those who are inwardly evil, 70. *Con.* 10. They signify the false from evils, 70 (q).

THREE, or THRICE, signifies completion to the end, p. 33.

TOWER OF BABEL, 54.

TREE OF SCIENCE (By the), is signified the scientific principle which destroyed the church, 46.

TRIBES (The Twelve), represented the church as to the all of truth and good, 57 (p). P. 33.

TRUMPETS (The), of the Angels, signify Divine Truths in heaven, and revealed from heaven, 28 (l).

TRUTHS. Such as the truths are, such does the good become, 56. Interior truths are only revealed when the church is at an end, in order that they may not be profaned, 73, 74.

TWILIGHT, signifies the last time of the church, p. 33.

UBIQUITY (Sort of), which a spirit enjoys in the spiritual world so long as he is in his first state, 32.

UNDERSTANDING (The). See Extracts from *A. C.*, pp. 35—37.

UNIGENITUS (Bull). *Con.* 60. See note: *Diarium Majus*, 5844, Louis XIV.

UNIVERSE (All things in the), were created for the angelic heaven, 13.

VERSAILLES, *Con.* 60.

VISIONS, distinction between visions, and things seen in all wakefulness. *Con.* 35. Danger of visions, 17.

WARS, in the Word, signify spiritual combats, 73 (s).

WAYS, in the spiritual sense of the Word, signify the determinations and progressions of spiritual life, 48.

WHEAT, signify those who are inwardly good, 70. *Con.* 10.

WILL (Of the), see collection of extracts from *A. C.*, pp. 35—37.

WOMAN (A), in the internal sense, signifies the church, 58. By the woman sitting upon the scarlet beast, is signified a profane religion, 58, 61.

WORD (The), cannot be understood without doctrine 14 (d). Not a word can be wanting in the Word, without the series of things in the internal sense thereby suffering a change, 41.

WORK (Every Divine), has respect to Infinity and Eternity, 13.

WORLD (The Spiritual); it is so vast, and such a world, that the natural world cannot be compared with it, 27. The spiritual world, as regards external appearance, is altogether like the natural world, 56.

WORSHIP (Divine), in heaven, 1. Worship of the saints, 56. *Con.* 64.

XAVIER. *Con.* 65. See note: Xavier.

YEAR, 1757. 45, 61. *Con.* 53.

ZINZENDORF. *Con.* 89. See note: Zinzendorf.



## NOTES

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### CLEMENT XII.

THE Pope who is spoken of, No. 59, is evidently Clement XII. Swedenborg, in his *Diarium*, says of the same Pope, without, however, naming him, that he lived in 1738, and that at that time he was blind, and in extreme old age. *Diar.* Append. page 32. He is also spoken of, *Ibid.*, page 20. See besides, *Diar. Majus*, 5272, 5845, T. C. R. 820.

Clement XII. (Laurent Coisini) was elected Pope in 1730, at the age of 78; his age and infirmities were the real cause of his election. A French traveller, the President Debrosses, saw him on his bed, ill, his eyes thickly bandaged, his hand was guided to the place where he had to sign the briefs and other laws. He died in 1740, aged 88. We read, in Bouillet's *Historical Dictionary*, "Clement XII. diminished the taxes, punished those who had been guilty of duplicity in their employments under the preceding Pontificate, and governed the Church with wisdom."

### BENEDICT XIV.

It is said, at the close of *Con.* No. 59, "A widely different event overtook his successor." This successor to the Pope, who was taken to a place of safety on the day of the last Judgment, was Benedict XIV., for in the *Diar.*, Append. page 32, we read, "Quite another event happened to Benedict XIV., his successor;" which further proves that the Pope who was taken to a place of safety was Clement XII. In another part of the *Diarium Majus* we find a particular paragraph under this title—Concerning the last Pope, Benedict XIV.; containing very minute details of the different states through which this Pope passed after his entrance into the other life—as follows:

"5843. It was permitted me to converse with the Pope three weeks after his death, during four days, upon many subjects in the spiritual world, principally upon this, that the Lord is the God of heaven, and that He has not given any power to man, because all power pertains to the Divine Being alone; he was instructed, also, concerning the remission of sins, concerning heaven and hell, and man, namely, that he is judged according to his life in the world; and, also, concerning many other like things; and then he appeared to comprehend them all, and to believe them also, as appeared from his language; so as to excite the hope in some in regard to him, that, whilst in the world he had worshipped the Lord, and had been in the affection of truths, and thus might be useful among the adherents of that religion; but he was of a nature to speak according to the affection of others, and with a degree of civility and skill; as they believed that he had received instruction, he was left to his love, and thus to his principles, and when he had been thus left he joined himself with the most cunning of his religion, approving of, and urging on, the ruin of those who were of the reformed religion, but in a clandestine way; and as he was joined to the most malicious, and by divers means endeavoured earnestly to corrupt those who ascribed all power to the Lord, he was told to cease, as he was now in the world of spirits, where there is no regard to persons, and where he who does evil is punished: nevertheless he persisted, believing that no one could do anything to him; but, because he persisted, he was punished like others, and even severely so, in a cavern where there was a harsh corrector; and as he continued the same, he was cast towards the west.

" 5844. He was examined as to his life in the world, and was forced to confess,—1st. That he had made no account of the Word, and that, when reading it, he had turned many things into ridicule, as not being Divine; he repeated even many passages, of which he spoke with derision, saying, that they had been written according to the style of that time; that, in short, there was nothing divine in them. 2nd. That in the Consistory, he, himself, uttered more divine things than are found in the Word; and that, consequently, he regarded what he spoke in the Consistory as superior to the Word. 3rd. That on that account he had confirmed the Bull Unigenitus, and used persuasion to promote its reception; which he did in many ways, some of which he brought forward, and advanced beyond what he had formerly done. 4th. That for that reason he had loved and honoured the Jesuits more than all others; concerning which he gave some details as to the manner; they told him that many among them were devils, which was shewn to him by assembling several of them before him, that he might see them as they really were; but yet he loved them as before. 5th. He said, also, in regard to the saints, that he thought that they had more power than the Lord, because God the Father inspires them as to what they should do, whilst the Lord has resigned all power into the hands of the Pontiffs, but that still He ought to be adored, though without power. Thus it was manifested what he was, that consequently heaven was closed to him, and that he had united himself to hell, for whoever destroys the Word, places pontifical edicts above the Word, and refuses all power to the Lord, to him heaven is wholly closed, and hell is opened.

" 5846. He associated himself with the most wicked of his religion, who were magicians, and even sent the most wicked magicians amongst them three times; once, to ruin a spirit who acknowledged the Lord, and twice to seduce the reformed; he wished also himself to learn magical arts, and also sent other very wicked magicians to do evil. When these machinations had been discovered, then he was brought back into his interiors, thus into phantasies, for the interiors of those who are such are phantasies. For they think nothing concerning God, but only of themselves, of being worshipped, and of deceit; it was then seen still more clearly what he had been, namely, that at first he had esteemed the Word, but afterwards had entirely contemned it, and had made his own edicts divine; that he had believed himself wiser than all others, because he was more cunning; that he could enter into the interior affections of others, and see them; that he had worshipped saints rather than the Lord, and had made divinities of them; that he had loved those who were maliciously cunning, and consequently the Jesuits.

" 5847. He was afterwards led towards the western sea, on the side which looks towards the south, even to its border, where he stopped, and said that he wished to remain there, because there the people were very cunning; nevertheless, he was conducted thence westwards, towards those who were in the furthest mountains; they were Neapolitans, and the most wicked of Italy; whilst he was there, he said also that he wished to remain there, because they were the most cunning of all, saying, that he was still more cunning. There he met with a saint, a great magician, who was then brought from hell that he might converse with him; this great magician said that he had been Pope; he conversed with him, and wished to contend with him, to ascertain who was the most cunning, and it was discovered that they were equally cunning. Afterwards he was led a little further towards the north, and during a long time he was brought back by various windings . . . where the most wicked hells of the Babylonish nation were, and that because he loved these hells. In order, also, that he might attract them to himself, and be imbued with them, thus in order to fit himself for the hells that suited his interiors, he was thus brought back to the last extremity of the western sea, and then spontaneously plunged into the midst of the most wicked of those who are in the western sea."—See also *Diar. Maj.*, 5833, 5841; and *Diar. Append.*, pp. 32 and 33.

Benedict XIV. (Lambertini), was born in 1675, succeeded Clement XII. in 1740, and died in 1758. He was chiefly known by his reputation for liberality and by his intimacy with Voltaire, who dedicated to him his tragedy of *Mahomet*.

## LOUIS XIV.

What is said concerning Louis XIV., c. lx., is a repetition of No. 5980, of the *Diarium Majus*. We also find the same article in the *Diar. Append.*, p. 33. There is, indeed, a slight difference between the three articles, but it is of little importance.

It was, it is true, from the solicitations of Louis XIV., at the instigation of his confessor, the Jesuit Letellier, that the Bull *Unigenitus* was issued in 1713, by Clement XI.; but Louis XIV. had himself gone back to his former opinion in regard to this Bull. Amongst the 101 propositions of P. Quesnel, condemned in the Bull, is found this, "It is well to read pious books on the Sunday, especially the Holy Scriptures." We know that Louis XIV., at the close of his life, sought to check the zeal of his agents, in the religious persecutions that resulted from his edicts, which a false shame alone prevented him from retracting.

## XAVIER (c. 65).

There is mention of Francis Xavier, in the *Diarium Minus*, 4570, 4571, 4603, and in the *Diar. Append.*, p. 22; he is called the second father of the Jesuits; it is said concerning him that he was a still more subtle magician than Anthony of Padua, operating in a profane manner, by means of conjugal love and innocence. Ignace de Loyala, the father of the Jesuits, is, on the contrary, represented, though subtle, as a good spirit, not wishing or desiring that the Jesuits should be of such a character, shunning them, and calling them atheists; he had an aversion to being made a saint, and shunned adoration, saying, that he was unclean. See also T. C. R. 824.

Francis Xavier was born in 1506, at Xavier, in Spanish Navarre, was the friend of Ignatius Loyola, entered the Order founded by him, devoted himself to the conversion of infidels, and died in 1552, after having effected conversions in India, and at the time when his zeal called him to China.

Melancthon (c. xlvii. 54). See *Diar. Maj.*, 5920—5923, 6040, 6042, 6048, 6065. Part iii., ii., p. 198. T. C. R. 154, 797. A. R. 391. He was born at Bretten, in the Palatinate, in 1497, and died at Wittenberg, in 1560, aged 64.

Luther (c. liv. 55). See *Diar. Maj.*, 5103—5107, 5910—5916, 5918, 6039, 6040, 6042. Part iii., 2, p. 198. T. C. R. 137, 154, 796. A. R. 391, 566. D. P. 258. He was born at Eisleben, in the county of Mansfeld, in 1483, and died in 1546, aged 63.

Calvin (Con. 54). See *Diar. Maj.*, 5920, 6041. *Diar. Append.*, p. 2. T. C. R. 154, 486, 798. A. R. 391. Sum. Exp. 66. He was born at Noyon, in 1509, and died at Geneva, in 1564.

Mary (c. lxvi.). See *Diar. Maj.*, 5834. *Diar. Append.*, p. 22. T. C. R. 102, 827.

Geneviève (c. lxvii.). See *Diar. Maj.*, 6091. *Diar. Append.*, p. 21. T. C. R. 82. She was born at Nanterre, about 422, and died in 512.

Mahomet (c. lxix. 70). See *Diar. Maj.*, 339, 344—346, 403, 407, 447, 478, 509—514, 2996, 5243, 5268, 5663 (a)—5669 (a). *Diar. Append.*, p. 22—25. T. C. R. 829, 830. C. L. 344. L. J. 50. He was born at Mecca, in 570, and died in 631, aged 61 years.

Penn (c. lxxxiv.). See *Diar. Maj.*, 3814. William Penn was born at London, in 1644, and died in 1718, aged 74.

Zinzendorf (c. lxxxix.). See *Diar. Maj.*, 5988, 5993, 5995, 6043, 6060—6062, 6068, 6074, 6078, 6081. *Diar. Append.*, p. 14—16, 19. Zinzendorf (Nicholas Louis, Count of), was born at Dresden, in 1700, and died 1760.

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